The Twentieth Century New Testament

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THE

TWENTIETH CENTURY NEW TESTAMENT

A TRANSLATION INTO

MODERN ENGLISH

Made from the Original Greek

(Westcott & Hort's Text).

LONDON :
Horace Marshall & Son.

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The Fleming H. Revell Company,
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1901.

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PREFACE.

A Translation into Modern English.

FEW English-speaking people of to-day have the opportunity of reading the Bible in the English of their own time. In the course of the last hundred years the Bible has been translated into the every-day language of the natives of most countries, but the language of our Bible is still the English of three hundred years ago.

The translation now offered to the public had its origin in the discovery that the English of the Authorized Version (closely followed in that of the Revised Version), though valued by the more educated reader for its antique charm, is in many passages difficult for those who are less educated, or is even unintelligible to them. The retention, too, of a form of English no longer in common use not only gives the impression that the contents of the Bible have little to do with the life of our own day, but also requires the expenditure of much time and labour on the part of those who wish to understand or explain it. The Greek used by the New Testament writers was not the Classical Greek of some centuries before, but the form of the language then spoken. Moreover, the writers represent those whose utterances they record as using the words and phrases of ordinary conversation.

We believe that the New Testament will be better understood by modern readers if presented in a modern form. In this respect the present translation differs altogether in its plan from that of the Revised Version of 1881. No attempt is made in that Version to translate into the language of our own time. Its authors say:

> "We have faithfully adhered to the rule that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorized Version, or of the Versions that preceded it. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them, or in the Authorized Version, we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date."

Our constant effort, on the contrary, has been to exclude all words and phrases not used in current English. We have, however, followed the modern practice of using an older phraseology in the rendering of poetical passages and quotations from the Old Testament, and in the language of prayer.

Neither a Revision nor a Paraphrase.

The translation of 1611, known as the "Authorized Version," was the outcome of many successive revisions of the translation completed by Tyndale in 1534, which was, at least to some extent, founded on that completed by Wycliffe about 1380. Further, the last named translation was not

made from the original Greek, but from a Latin Version. The present translation is not a revision of any previous one, but is made directly from the Greek. Nor is it a paraphrase. A paraphrase might be useful as a help to the interpretation of the New Testament, but it would not be the New Testament itself. Yet, on the other hand, our work is more than a literal translation. No purely literal rendering can ever adequately represent the thoughts conveyed in the idioms of another language. This applies with greater force to the involved and often unfinished sentences of the Letters than it does to the simple narratives of the Gospels and the Acts. In them we have felt bound to use as much freedom of rendering as is consistent with fidelity to the true sense of the original Greek. At the same time every word, as well as the emphasis placed upon it, has been carefully weighed, and an effort made to give the exact force and meaning in idiomatic modern English.

It will be observed that in many places where the Greek words rendered "The Master" in the historical books occur in the Letters and the Revelation they have been translated "The Lord." Our reason for this is that the merely personal relation existing between Jesus and his disciples, as exhibited in the four Gospels, gradually became merged in the larger conceptions of him which the disciples cherished, after his ascension, as the Head of the Church and of all creation.

The Greek Text. Since the publication of the Authorized Version of 1611, more than 1,500 manuscripts of the New Testament have been discovered or become accessible, and among them are the three oldest and most important. The Greek text here translated, that of the late Bishop Westcott and the late Dr. Hort, is mainly founded on these oldest manuscripts, and is widely acknowledged to be, as Dr. Philip Schaff called it, "the purest Greek text," and "the last and best edition of the Greek Testament."

Parallel Passages. A large amount of time and care has been expended upon those passages of the Gospels which record the same or similar events or discourses, in order to show where the same or different words have been used. Such passages abound in the first three Gospels, while in the fourth they are more numerous than is commonly supposed. Dr. Westcott writes:

> "The English reader has a right to expect that he will find in the Revision which is placed in his hands a faithful indication of the verbal agreement or difference between the several narratives. These afford the clue, often slender and subtle, to the particular meaning of a passage."

In addition to such help as that here referred to, the English reader will be able to study more easily the composition of the Gospels, and to discern their relation to a common source. This important matter was neglected by King James's translators. To the Revisers of 1881 the public are indebted for very careful work in this direction, in which we have gladly followed and endeavoured to surpass them. There are, however, many minute points where such an indication as that alluded to by Dr. Westcott seems impossible.

Quotations and "Borrowed Phrases." The numerous and important quotations from the Old Testament are in this translation placed in special type. In addition to these, a large number of "borrowed Old Testament phrases," as Westcott and Hort call them, are indicated in the same way. These have been carefully compared with the Septuagint, and, where necessary, with the original Hebrew, and, in some cases, with the Aramaic versions. Passages quoted from the Apocrypha (references to which were formerly given in the Authorized Version, but have been long omitted by the printers) are here also indicated. It is believed that the use of a different type for all such passages, which show how the writers of the New Testament often borrowed the language of the Old, will be of considerable advantage to the careful student, without embarrassing the ordinary reader. Other quotations are in ordinary type.

Proper Names. The names of persons and places we have, as a rule, left in the forms with which English readers have been made familiar by the Authorized and Revised Versions. But in the case of names which occur in the Old Testament as well as in the New, we have reverted, with some exceptions, to the more correct Hebrew forms. This principle was partly adopted by the Revisers of 1881.

Measures and Coins. We have given measures of space and time, and also the values of coins, in their nearest English equivalents. In estimating the latter, the insufficient amounts usually given in the margins of our Bibles, and in popular commentaries, have been abandoned. Larger values, which more correctly represent the purchasing power of the precious metals in New Testament times, have been substituted.

Bracketed Passages. A few passages, numbering fourteen in all, will be found placed between square brackets. These are judged by Westcott and Hort "not to have originally formed part of the work in which they occur," but to be "stray relics from the Apostolic or sub-Apostolic age." The three most important of these will be found at pages 35 and 197.

Order of the Books. In early times very great variety prevailed in the arrangement of the books of the New Testament. The order depended partly on their length, partly on the relative importance of the cities to which they were addressed, still more on the different degrees of authority attributed to the writers. The "Gospels" were always placed first, and of these the two attributed to Apostles usually had the precedence. The position of the "Acts" varied somewhat. The "Revelation," though far from being the latest book, was on account of its prophetical character almost always placed last. In the middle position came the two groups of Letters. The first comprised those written to Jewish Christians by the Apostle Peter and by the Master's brothers, James and Jude, together with the Letters attributed to John, two of these last being private letters. The other group of Letters comprised nine from the Apostle Paul

addressed to seven churches in Italy, Greece, and Asia Minor, and four private Letters. The anonymous Letter "to the Hebrews" (otherwise entitled "to the Alexandrians") was added to this group usually at the end of the thirteen. Of these two groups of Letters the former had the precedence in Eastern, the latter in Western Christendom. Westcott and Hort have followed the order of two out of the three oldest Manuscripts.

It might, at first sight, appear best, in a translation intended principally for general readers, to keep to the common order, but this would help to perpetuate an arrangement which greatly hinders the comprehension of the Pauline Letters, placing, as it does, the earlier ones after those written in later years. On the other hand, to put the whole of the books in the order of their composition (in which the "Epistle of James" would probably stand at the beginning and the "Gospel according to John" at the end, and in which Historical Books and Letters would be curiously mixed) would be an arrangement, not very difficult in the present state of chronological learning, but more puzzling than helpful.

It has been thought best, therefore, to retain the usual grouping, but to arrange the books contained in each group in chronological order, according to the judgement of the best experts. By the adoption of this method the reader begins with the "Gospel according to Mark," the earliest, shortest, and simplest of the gospels, and is enabled to trace the new matter introduced by each successive Evangelist. When he comes to the Letters, he is enabled to read them with reference to the corresponding position of the Christian Church, the development of doctrine, and the varying personal history of the writers.

The first division of the Letters in this Translation contains those of St. Paul to the Churches, which fall, as regards the dates at which they were written, into three groups. Practically no difference of opinion exists among scholars about the order of these groups and the Letters which belong to each of them. There is, however, so much disagreement as to the chronological arrangement of the Letters *within* the groups that we have thought it best to retain the one made familiar by the Authorized Version.

The remaining Letters are arranged in three groups—the first consisting of Pastoral Letters, the second of Letters addressed to individuals, and the third of Letters to Christians in general. Within these groups we have again followed the order of the Authorized Version, except in one case, in which we have been influenced by the marked resemblance between the Second Letter of St. Peter and that of St. Jude. The Book of the Revelation stands by itself at the close of the volume, which appears to be its natural and appropriate position.

The sale of the three Parts of our work published separately throughout the English-speaking world has been most encouraging, and has exceeded our most sanguine expectations. We are grateful for the many letters, both appreciative and critical, which have

been received, and to which we hope shortly to give due consideration.

Undertaken as a labour of love, by a company of about twenty persons, members of various sections of the Christian Church, our work has extended over ten years. Many persons, perhaps, will still regard it with little favour. This was the case even with the Authorized Version when it first made its appearance. Long after that date many preferred to use the plain and vigorous "Geneva Version," which, like the present translation, was without authority from Church or State. Each successive translation, indeed, has been received with some amount of distrust by those who have preferred the retention of the familiar form of words to an accurate presentation of the meaning in more modern language. We should be the first to admit that our translation has many imperfections, and our earnest desire is to bring it up to as high a standard of accuracy and simplicity as may be practicable. With this view we still issue it in a Tentative form, and commend it to the good-will of all English-speaking people, and to the blessing of Almighty God.

THE TRANSLATORS.

November, 1901.

NOTE.

When the Revised Version of 1881 was in progress, it was proposed by the present Bishop of Worcester that it should first appear in a Tentative Edition, as had been the case with the German Revised Bible, so that it might "circulate experimentally for two or three years." The difficulties of this plan appeared to the English Revisers to be insurmountable. We, however, have adopted it, and issue this edition as a Tentative Edition only.

All criticisms and suggestions will be welcomed. They should be addressed :—

THE TREASURER
OF THE T.C.N.T.,
10, GORDON ROAD,
CLIFTON,
BRISTOL.

CONTENTS.

THE FOUR GOSPELS AND THE ACTS.

THE GOOD NEWS ACCORDING TO MARK.

PAGE

I.—The Preparation. Chap. **1.** 1—8 1
II.—The Work in Galilee. Chap. **1.** 9—**9.** 50 1
III.—The Journey to Jerusalem. Chap. **10** 20
IV.—The Last Days. Chaps. **11—15** 23
V.—The Risen Life Announced. Chap. **16.** 1—8 35
A Late Appendix 35
An Alternative Appendix. Chap. **16.** 9—20 35

THE GOOD NEWS ACCORDING TO MATTHEW.

I.—The Birth, Parentage, and Infancy. Chaps. **1—2** 37
II.—The Preparation. Chaps. **3—4.** 11 40
III.—The Work in Galilee. Chap. **4.** 12—**18.** 35 42
IV.—The Journey to Jerusalem. Chaps. **19—20** 70
V.—The Last Days. Chaps. **21—27** 73
VI.—The Risen Life. Chap. **28** 92

THE GOOD NEWS ACCORDING TO LUKE.

Dedication. Chap. **1.** 1—4 93
I.—The Birth, Parentage, Infancy, and Boyhood ... ... Chap. **1.** 5—**2.** 52 93
II.—The Preparation. Chap. **3.** 1—**4.** 13 99
III.—The Work in Galilee. Chap **4.** 14—**9.** 50 102
IV.—The Journey to Jerusalem. Chap. **9.** 51—**19.** 28 118
V.—The Last Days. Chap. **19.** 29—**23.** 56 139
VI.—The Risen Life. Chap. **24** 150

THE GOOD NEWS ACCORDING TO JOHN.

Introduction. Chap. **1.** 1—18 153
I.—The Preparation. Chap. **1.** 19—51 154
II.—The Work in Judaea, Galilee, and Samaria. Chaps. **2—11** 156
III.—The Last Days. Chaps. **12—19** 178
IV.—The Risen Life. Chap. **20** 193
A Passage about an Adulteress 197

THE DOINGS OF THE APOSTLES. (Commonly called "THE ACTS.")

I.—The Church among the Jews.—Doings of the Apostles Peter and John. Chaps. **1—12** 198
II.—The Church among the Gentiles.—Doings of the Apostle Paul. Chaps. **13—28** 222

ST. PAUL'S LETTERS TO THE CHURCHES.

GROUP I.

THE FIRST LETTER TO THE THESSALONIANS. PAGE

I.—Greeting and Thanksgiving. Chap. 1. 1—10 259
II.—The Apostle's Relations with His Converts. Chaps. 2—3 260
III.—Practical Exhortations. Chap. 4. 1—12 261
IV.—The Dead in Christ and the Coming of the Lord. ... ... Chaps. 4. 13—5. 11 262
V.—Further Exhortations, and Farewell. Chap. 5. 12—28 ... 263

THE SECOND LETTER TO THE THESSALONIANS.

I.—Greeting, and Thanksgiving in view of the Lord's Return. ... Chap. 1 267
II.—The Lord's Return, and the 'Man of Sin.' Chap. 2. 1—12 268
III.—Exhortation, Prayer, and Farewell. Chaps. 2. 13—3 ... 268

GROUP II.

THE LETTER TO THE ROMANS.

I.—Greeting. Chap. 1. 1—7 275
II.—Thanksgiving, and Explanation of the Apostle's Delay in visiting Rome. Chap. 1. 8—13 275
III.—Acceptance with God due to Faith. Chaps. 1. 14—5 ... 276
IV.—A sinful Life inconsistent with Acceptance by God. Chap. 6 282
V.—Deliverance from the Tyranny of Sin through Christ. Chap. 7 283
VI.—The Completeness of the Redemption by the Christ. Chap. 8 285
VII.—The Relations of Judaism, Heathenism, and Christianity. ... Chaps. 9—11 287
VIII.—Practical Advice about the Daily Life. Chaps. 12—13 ... 291
IX.—Restrictions on Christian Freedom. Chaps. 14—15. 6 ... 293
X.—The Apostle's Mission to the Heathen. Chap. 15. 7—21 ... 295
XI.—Farewell Messages, and Ascription of Praise. ... ... Chap. 15. 22—16 296

THE FIRST LETTER TO THE CORINTHIANS.

I.—Greeting and Thanksgiving. Chap. 1. 1—9 301
II.—Exhortation to Unity. Chap. 1. 10—17 301
III.—The true Significance of the Cross. Chaps. 1. 18—3. 2 ... 302
IV.—The true Position of the Apostles. Chaps. 3. 2—4. 21 ... 304
V.—Immorality and Litigation in the Light of Christian Teaching. Chaps. 5—6. 20 306
VI.—Answers to Questions about Marriage and Heathen Feasts. ... Chaps. 7—11. 1 307
VII.—Regulations for Public Worship. Chap. 11. 2—34 313
VIII.—The Value of certain spiritual Gifts. Chaps. 12—14 ... 315
IX.—The Resurrection of the Dead. Chap. 15 319
X.—Messages and Farewell. Chap. 16 321

THE SECOND LETTER TO THE CORINTHIANS.

I.—Greeting. Chap. 1. 1—2 325
II.—The Apostle's Grounds for feeling comforted. Chap. 1. 3—14 325
III.—The Apostle explains his Delay in visiting Corinth. ... ... Chap. 1. 15—2 326

THE SECOND LETTER TO THE CORINTHIANS.—*Cont.* PAGE

IV.—The Apostle vindicates his Ministry. Chaps. **3**—**6.** 13 ... 327
V.—Intimacy with the Heathen forbidden. Chaps. **6.** 14—**7.** 1 ... 331
VI.—The Apostle's Satisfaction with his Converts. Chap. **7.** 2—16 331
VII.—The Palestine Famine Fund. Chaps. **8**—**9** 332
VIII.—The Apostle asserts and defends his Position. ... ... Chaps. **10**—**13.** 10 335
IX.—Farewell and Blessing. Chap. **13.** 11—14 339

THE LETTER TO THE GALATIANS.

I.—Greeting. Chap. **1.** 1—5 343
II.—The Apostle's Relations to his Converts, and to the Law. ... Chaps. **1.** 6—**2** 343
III.—The Tyranny of the Law and the Freedom of the Gospel. ... Chaps. **3**—**4** 345
IV.—Practical Exhortations. Chaps. **5**—**6.** 10 348
V.—Warnings and Farewell. Chap. **6.** 11—18 350

GROUP III.

THE LETTER TO THE EPHESIANS.

I.—Greeting, and Ascription of Praise. Chap. **1.** 1—14 ... 355
II.—The Apostle's Prayer for his Converts, with Thanksgiving for God's Power displayed in their Salvation. Chaps. **1.** 15—**2** 356
III.—The Apostle's Prayer as the 'Apostle to the Heathen.' Chap. **3** 358
IV.—Practical Precepts. Chaps. **4**—**6.** 9 359
V.—Farewell Exhortation, Message, and Blessing. Chap. **6.** 10—24 362

THE LETTER TO THE PHILIPPIANS.

I.—Greeting, Thanksgiving, and Prayer. Chap **1.** 1—11 ... 367
II.—The Apostle's Position and Feelings while in Prison... ... Chap. **1.** 12—30 368
III.—Exhortations to various Christian Virtues. Chap. **2.** 1—18... 369
IV.—Timothy and Epaphroditus to be sent to Philippi. .. ... Chaps. **2.** 19—**3.** 1 369
V.—Warnings against Judaism enforced by the Apostle's Example. Chap. **3.** 2—21 370
VI.—Further Exhortations and Personal Messages. Chap. **4.** 1—9 371
VII.—Acknowledgement of the Generosity of the Philippian Church. Chap. **4.** 10—20 372
VIII.—Farewell Messages. Chap. **4.** 21—23... 372

THE LETTER TO THE COLOSSIANS.

I.—Greeting, Thanksgiving, and Prayer. Chap. **1.** 1—12 ... 375
II.—The Person and Work of the Christ. Chap. **1.** 13—23 ... 376
III.—The Apostle's Labours and Anxiety for his Church. ... ... Chaps. **1.** 24—**2.** 5 376
IV.—Union with Christ the Antidote to Judaizing Teachings. ... Chaps. **2.** 6—**3.** 4 377
V.—Practical Exhortations. Chaps. **3.** 5—**4.** 6 378
VI.—Farewell Messages. Chap. **4.** 7—18 379

PASTORAL, PERSONAL, AND GENERAL LETTERS.

GROUP I.

PASTORAL LETTERS.

THE FIRST LETTER TO TIMOTHY. PAGE

I.—Greeting. Chap. 1. 1—2 385
II.—Warning against false Teachers. Chap. 1. 3—11 385
III.—The Apostle's Thankfulness for his own Place in the Ministry. His Charge to Timothy. Chap. 1. 12 ... 386
IV.—Certain Directions as to Public Worship. Chap. 2 ... 386
V.—Qualifications of Church-Officers. Chap. 3 387
VI.—Advice to Timothy as to his Teaching and Conduct. ... Chap. 4 388
VII.—Directions concerning Widows, Officers of the Church, Slaves. Chaps. 5—6. 2 389
VIII.—Further Warnings against false Teachers. Chap. 6. 3—10... 390
IX.—Further Directions and Blessing. Chap. 6. 11 391

THE SECOND LETTER TO TIMOTHY.

I.—Greeting. Chap. 1. 1—2 395
II.—Thanksgiving, Exhortation, and Encouragement. ... ... Chaps. 1. 3—2 395
III.—Warnings and further Exhortations. Chaps. 3—4. 8 ... 397
IV.—Personal Messages. Chap. 4. 9—18... 398
V.—Farewells and Blessing. Chap. 4. 19—22 399

THE LETTER TO TITUS.

I.—Greeting. Chap. 1. 1—4 403
II.—The Mission of Titus in Crete; with Warnings against false Teachers. Chap. 1. 5—16 403
III.—Directions about his Teaching. Chaps. 2—3. 11 404
IV.—Messages and Blessing. Chap. 3. 12 405

GROUP II.

PERSONAL LETTERS.

THE LETTER TO PHILEMON.

I.—Greeting. Verses 1—3... 411
II.—The Apostle's requests concerning a run-away Slave. ... Verses 4—22 411
III.—Messages and Blessing. Verses 23—25 412

SECOND LETTER FROM JOHN 415

THIRD LETTER FROM JOHN 419

GROUP III.

GENERAL LETTERS.

THE LETTER TO HEBREWS. PAGE

I.—The Superiority of the Christ to Angels. Chaps. 1—2 ... 425
II.—The Superiority of the Christian Faith and its High Priest to the Mosaic Dispensation and its Priesthood. ... ... Chaps. 3—5. 10 427
III.—The Parallel between the Priesthood of Melchizedek and the Priesthood of the Christ. Chaps. 5. 11—7 430
IV.—The Realities of Christianity as foreshadowed in the Ritual of the Tabernacle. Chaps. 8—10. 18 432
V.—Encouragement and Warning based on the previous Teaching. Chap. 10. 19 436
VI.—Faith, and what it has enabled Men to do. Chap. 11 ... 437
VII.—The Need for Endurance, and the Purpose of Discipline. Chap. 12. 13 439
VIII.—Exhortations and Warnings. Chap. 12. 14—13. 7 440
IX.—An Appeal to the Example of Jesus. Chap. 13. 8—16 ... 442
X.—Farewell Requests and Blessings. Chap. 13. 17 442

THE LETTER FROM JAMES.

I.—Greeting and sundry Instructions. Chap. 1 447
II.—The Treatment of Rich and Poor. Chap. 2. 1—13... ... 448
III.—The Connexion between Faith and Conduct. Chap. 2. 14... 449
IV.—Warnings against certain Faults. Chaps. 3—5. 6 450
V.—Concluding Exhortations. Chap. 5. 7 452

THE FIRST LETTER FROM JOHN.

I.—Introduction. Chap. 1. 1—4 455
II.—The Apostle's Message. Chaps. 1. 5—2. 17 455
III.—Warnings against Anti-Christs. Chap. 2. 18... 456
IV.—The Privileges and Duties of the Sons of God. Chap. 3 ... 457
V.—True and false Inspiration contrasted. Chap. 4. 1—6 ... 458
VI.—Love of God and Love of Man. Chap. 4. 7 459
VII.—Christian Love, Faith, and Life. Chap. 5 459

THE FIRST LETTER FROM PETER.

I.—Greeting. Chap. 1. 1—2 463
II.—Christian Salvation. Chap. 1. 3—12 463
III.—Practical Exhortation. Chaps. 1. 13—4. 11 464
IV.—Christians must be prepared for Suffering. Chap. 4. 12—19 468
V.—Special and General Exhortations. Chap. 5. 1—11 ... 468
VI.—Messages and Blessing. Chap. 5. 12—14 469

THE SECOND LETTER FROM PETER.

I.—Greeting and Exhortation. Chap. 1. 1—11 473
II.—The Transfiguration a Ground for the Assertion of the 'Second Coming' of the Christ. Chap. 1. 12—21 ... 474
III.—Warning against the Separation of Christianity from holy Living. Chap. 2. 1—22 474
IV.—A Re-Assertion of the 'Second Coming' of the Christ. Chap. 3 476

THE LETTER FROM JUDE.

PAGE

I.—Greeting. Verses 1—2... 481
II.—Warnings against the moral Corruption introduced by false Teachers. Verses 3—23 481
III.—Ascription. Verses 24—25 483

THE REVELATION.

I.—Introduction. Chap. **1.** 1—3 487
II.—Messages to the Seven Churches. Chaps. **1.** 4—**3.** 22 ... 487
III.—The Vision of the Seven Seals. Chaps. **4.** 1—**7.** 17... ... 491
IV.—The Vision of the Seven Trumpet-Blasts. ... ... Chaps. **8.** 2—**11.** 19 496
V.—A Vision of Seven Symbolical Figures. Chaps. **12.** 1—**14.** 20 500
VI.—The Vision of the Seven Curses. Chaps. **15.** 1—**16.** 21 ... 503
VII.—The Doom of the Christ's Enemies. Chaps. **17.** 1—**20.** 15... 505
VIII.—The New Creation. Chaps. **21.** 1—**22.** 5 510
IX.—Conclusion. Chap. **22.** 6—21 512

THE GOOD NEWS
ACCORDING TO MARK.

I.—The Preparation.

The beginning of the Good News about Jesus *Christ*. 1 1

Coming of John foretold. It is said in the Prophet Isaiah— 2

'*Behold! I send my Messenger before thy face;*
He shall prepare thy way.'

'*The voice of one loudly crying in the desert:* 3
"*Make ready the way of the Lord,*
Make his paths straight."'

It was in fulfilment of this that John the Baptizer appeared 4
John's Proclamation. in the desert, proclaiming a baptism upon repentance for forgiveness of sins. All Judaea, with all 5
the inhabitants of Jerusalem, went out to see him; and they were baptized by him in the river Jordan, confessing their sins. John wore clothing of camels' hair, and had 6
a belt of leather round his waist, and lived upon locusts and wild honey; and he made this proclamation— 7

"There is *One Coming* after me more powerful than I, and I am not fit even to stoop down and undo his shoes. I have 8
baptized you with water, but he will baptize you with the holy Spirit."

II.—The Work in Galilee.

Baptism of Jesus. About that time Jesus came from Nazareth in 9
Galilee, and was baptized by John in the Jordan.
Just as he was coming up out of the water, he saw the sky 10
parting, and the Spirit, like a dove, coming down upon him,
while from the sky there came a voice— 11

"*Thou art my Son, my beloved,*
In thee I delight."

1 *Ps.* 2. 2. 2–3 *Mal.* 3. 1; *Isa.* 40. 3. 6 2 *Kings* 1. 8. 7 *Ps.* 118. 26.
11 *Ps.* 2. 7; *Isa.* 42. 1.

Temptation of Jesus. Immediately afterwards the Spirit impelled Jesus 12
to go into the desert; and he was there in the 13
desert for forty days, tempted by Satan, and among wild beasts, while angels attended on him.

Jesus begins his Work. After John had been given into custody, Jesus 14
went to Galilee, proclaiming the Good News of God—

"The time has come, and *the Kingdom of God* is close at 15
hand; repent, and believe the Good News."

Call of four Disciples. One day, as Jesus was going along by the Lake 16
of Galilee, he saw Simon and his brother Andrew, who were fishermen, casting a net into the lake.

"Come and follow me," Jesus said, "and I will set you to 17
fish for men."

They left their nets at once, and followed him. Going 18
on a little further, he saw James, Zebediah's son, and his 19
brother John, who were in the boat mending the nets. Jesus at once called them, and they left their father Zebediah in the 20
boat with the crew, and went after him.

Cure of a possessed Man. Then they walked on into Capernaum. 21
On the very first Sabbath Jesus went into the Synagogue and began to teach; the people were 22
greatly struck with his teaching, for he was teaching them like one who had authority, and not like the Rabbis. Now just 23
then there was in the Synagogue a man under the power of a wicked spirit, who called out:

"What do you want with us, Jesus of Nazareth? Have you 24
come to destroy us? I know who you are—the *Holy One* of God!"

But Jesus rebuked the spirit. 25

"Silence! come out from him," he said.

The wicked spirit threw the man into a fit, and with a loud 26
cry came out from him; and everyone was so amazed at it 27
that people kept asking one another:

"What does this mean? Strange teaching this! He gives orders with authority even to the wicked spirits, and they obey him!"

And the fame of Jesus extended at once in all directions, 28
through the whole neighbourhood of Galilee.

Cure of Peter's Mother-in-law. As soon as they had left the Synagogue, they 29
went, with James and John, into the house of Simon and Andrew; and as Simon's mother-in- 30
law was lying ill with fever, they at once told Jesus about her.

So he went up to her, and grasping her hand, raised her up. 31
The fever left her, and she began waiting upon them.

Cure of many Persons. In the evening, after sunset, people kept bring- 32
ing to Jesus all who were ill, and those who were

15 *Dan.* 2. 44. 24 *Ps.* 16. 10.

possessed; and the whole city was gathered round the door. Jesus cured many who were ill with various diseases, and drove out many evil spirits; he would not permit the spirits to speak, because they knew him to be the Christ.

Jesus retires for Prayer.

In the morning, long before daylight, Jesus got up and went out, and going to a lonely spot, he there began to pray. But Simon and his companions hastened after him; and when they found him, they exclaimed:

"Everyone is looking for you!"

"Let us go away from here," Jesus said, "into the country towns near, that I may preach in them, too; indeed, that was my object in coming."

Then he went and preached in their Synagogues all through Galilee, and drove out the evil spirits.

Cure of a Leper.

One day a leper came to Jesus and went down on his knees to him, begging for pity.

"If only you are willing," he said, "you are able to heal me."

Jesus' heart was moved, and, stretching out his hand, he touched him and said:

"I am willing, be healed."

Instantly the leprosy left the man, and he was healed; and then Jesus immediately sent him away with urgent injunctions, saying to him:

"Take care not to tell anything to any one; but go and *show* yourself *to the Priest*, and make the offerings in connexion with your healing, as Moses directed, for a proof of your cure to the people."

The man, however, went away, and began to say so much about it, and to spread the story so widely, that Jesus could no longer go openly into a town, but stayed outside in lonely places; and people kept coming to him from all parts.

Cure of a paralyzed Man.

Some days later, when Jesus came back to Capernaum, the news spread that he was at home; and such numbers of people collected that after a while there was no room for them even round the door; and he began telling them his Message. Presently there came some people bringing to him a paralyzed man, carried by four of them. But being unable to get him near to Jesus, owing to the crowd, they removed the roofing below which Jesus was; and when they had made an opening, they let down the mat on which the paralyzed man was lying.

When Jesus saw their faith, he said to the man:

"My son, your sins are forgiven."

But there were some of the Rabbis sitting there, debating with themselves:

[41] *Lev.* 13. 49.

"Why does this man speak like this? It is blasphemy! 7
Who can forgive sins except God himself?"
As soon as Jesus became conscious that they were debating 8
like this with themselves, he said to them:
"Why are you debating with yourselves about this? Which 9
is easier?—to say to the paralyzed man 'Your sins are forgiven'?
or to say 'Get up, and take your mat, and walk'? But that you 10
may know that the *Son of Man* has authority to forgive sins on
earth"—here he addressed the paralyzed man—"To you I say, 11
get up, take your mat, and go home."
The man got up, and immediately took his mat, and went 12
out before them all; at which they were all astounded, and
praised God.
"We have never seen anything like this!" they said.

Call of Levi.

Jesus went out again to the lake side; and all 13
the people came to him, and he taught them.
As he was passing along, he saw Levi, Alphaeus' son, sitting 14
in the tax-office, and said to him: "Follow me."
Levi got up and followed him.

Jesus blamed for his Companions.

Later on he was in his house at table, and a 15
number of tax-gatherers and godless people
were at table with Jesus and his disciples; for
there were many of them who used to follow him. When 16
the Rabbis belonging to the party of the Pharisees saw that he
was eating in the company of such people, they said to his
disciples:
"Does he eat in the company of tax-gatherers and godless
people?"
Hearing this, Jesus said: 17
"It is not the healthy who need a doctor, but only those
who are ill. I did not come to invite the pious, but the
godless."

The Disciples blamed for not fasting.

Now John's disciples and the Pharisees were 18
keeping a fast, so people came and asked Jesus:
"Why is it that John's disciples and the disci-
ples of the Pharisees are fasting, while yours are not?"
Jesus answered: 19
"Is it possible for the bridegroom's friends to fast, while he
is still with them? As long as they have the bridegroom with
them, they cannot. A time, however, will come, when 20
the bridegroom will be parted from them, and they will fast
then—when that time comes. No one ever sews a piece of 21
unshrunk cloth on an old garment; if he does, the patch tears
away from it—the new from the old—and a still worse rent is
made. And no one puts new wine into old wine-skins; if he 22
does, the wine will burst the skins, and the wine is lost as well
as the skins. But new wine is put into fresh skins."

[10] *Dan.* 7. 13.

The Disciples accused of breaking the Sabbath.

One Sabbath Jesus was walking through the cornfields. His disciples began to make their way across, picking the ears of corn. 23

"Look!" the Pharisees said to him, "why are they doing what it is wrong to do on the Sabbath?" 24

"Have you never read," Jesus answered, "what David did when he was hard-pressed and hungry, he and his companions —how he went into the House of God, in the time of Abiathar *the High Priest*, and ate the *consecrated bread*, which no one but the priests have a right to eat, besides giving some to his comrades?" 25 26

Then Jesus added: 27

"The Sabbath was made for man, and not man for the Sabbath; so the Son of Man is master even of the Sabbath." 28

Cure of a Man with a withered Hand.

On another occasion Jesus went into a Synagogue; and there was a man there with his hand withered. The people watched Jesus closely, to see if he would cure the man on the Sabbath, in order to have a charge to bring against him. 1 2

"Get up and come forward," Jesus said to the man with the withered hand; while of the people he asked: 3 4

"Which is right? to do good on the Sabbath, or harm? to save a life, or destroy it?"

As they made no reply, Jesus, looking round at them indignantly, grieved at the hardness of their hearts, said to the man: 5

"Stretch out your hand!"

The man stretched it out; and his hand had become sound.

Immediately on coming out, the Pharisees, in concert with the Herodians, laid a plot against Jesus, with a view to putting him to death. 6

Cures by the Lake side.

Afterwards Jesus and his disciples went away to the lake side, followed by great numbers of people from Galilee. A great number, too, hearing of all that he was doing, came to him from Judaea, from Jerusalem itself, from Edom, from the other side of Jordan, and from the country round Tyre and Sidon. So Jesus told his disciples to keep a small boat close by, for fear the crowd should crush him. For he had cured numbers of people, and consequently they kept pressing up to him, that all who were afflicted might touch him. The wicked spirits, too, whenever they caught sight of him, flung themselves at his feet, and called out: 7 8 9 10 11

"You are the *Son of God*"!

But he repeatedly warned them not to tell anyone about him. 12

Choice of the twelve Apostles.

Then Jesus went up the hill, and summoned to him those he wished for. They went to him; and he appointed twelve—whom he also named 13 14

26 1 *Sam.* 21. 6. 11 *Ps.* 2. 7.

'Apostles'—that he might have them about him, and that he might send them out to preach, giving them also power 15
to drive out evil spirits. So he appointed the Twelve. They 16
were Peter (which was the additional name Jesus gave to Simon), James the son of Zebediah and his brother John (to 17
whom he gave the name of Boanerges, which means the Thunderers), Andrew, Philip, Bartholomew, Matthew, Thomas, 18
James the son of Alphaeus, Thaddaeus, Simon the Zealot, and 19
Judas Iscariot, who was the man that betrayed him.

The Relations of Jesus interfere.

After this Jesus went into a house; and again 20
such a crowd collected that he and those with him could not even get their food. When his 21
relations heard of it, they went to secure him.

"He is out of his mind!" they exclaimed. The Rabbis, too, 22
who had come down from Jerusalem said:

Jesus accused of acting by the Help of Satan.

"He has Baal-zebub in him, and he drives the evil spirits out by the help of Baal-zebub, their chief."

So Jesus called them to him, and to answer them used an 23
illustration:

"How can Satan drive Satan out? When a kingdom is at 24
variance within itself, it cannot last; and when a household is 25
at variance within itself, it will be unable to last. So if Satan 26
is in opposition to and at variance with himself, he cannot last; on the contrary he comes to an end. Indeed no one can get 27
into a strong man's house, and carry off his goods, without first securing him. Not till then will he plunder his house.

Believe me, men will be forgiven everything—their sins, and 28
all their slanders|that they utter; but whoever slanders the holy 29
Spirit remains unforgiven to the end—yes, and has to answer for an enduring sin."

This was said in answer to the charge that he had a wicked 30
spirit in him.

The true Brotherhood.

Presently Jesus' mother and his brothers came 31
up, and standing outside, sent to ask him to come to them. There was a crowd sitting round him, and they 32
said to him:

"Look, your mother and your brothers are outside, asking for you."

"Who is my mother? and my brothers?" was his reply. 33
Then, having looked round on the people sitting in a circle 34
round him, he said:

"Here are my mother and my brothers! Whoever does the 35
will of God is my brother and sister and mother."

Parable of the Sower.

Afterwards Jesus began to teach again by the 1
lake side; and since a very great crowd was gathering round him, he got into a boat, and sat in it

on the water, while all the people remained upon the shore at the water's edge. Then he taught them many truths in stories; and in the course of his teaching he said to them: 2

"Listen to me. There was once a man who went out to sow; and presently, as he was sowing, some of the seed fell along the path; and the birds came, and ate it up. Some of it, too, fell on rocky ground, where it had not much soil; and having no depth of soil, it sprang up at once. When the sun rose, it was scorched; and as it had no root, it withered away. Some of the seed fell among thorn-bushes, which shot up, and so completely choked it, that it gave no crop. Some fell into good soil; and shooting up and growing, gave a crop, yielding thirty, sixty, or a hundred times as much." 3 4 5 6 7 8

Then Jesus added: 9

"Let every one who has ears to listen with, listen."

Explanation of the Parable of the Sower.

Later on, when he was left to himself, the Twelve joined his followers in asking him about his stories. 10

"To you," answered Jesus, "the secret of the Kingdom of God has been imparted; but for the people yonder who are outside it, everything is put in the form of stories, that— 11 12

'Though they have eyes, they may see without perceiving;
And though they have ears, they may hear without understanding:
Lest some day they should turn and be forgiven.'

You do not understand this story!" Jesus exclaimed; "then how will you learn the meaning of all the other stories? 13

What the man sows is the Message. What is meant by the seed falling along the path is this—where the Message is sown, and as soon as people have heard it, Satan immediately comes, and carries away the Message that has been sown in them. So, too, with the seed sown on the rocky places. What is meant is this—when, as soon as people hear the Message, they joyfully accept it at once; but as they have no root, they stand for only a short time; consequently when trouble or persecution arises on account of the Message, they fall away at once. It is otherwise with the seed sown among the thorn-bushes. What is meant is this—when people have heard the Message, but the anxieties of life, and the snares of wealth, and all sorts of other ambitions come in, and so completely choke it that nothing comes of it. Lastly, what is meant by the seed sown on the good ground is this—when people hear the Message, and welcome it, and produce fruit, either thirty, sixty, or a hundred times as much." 14 15 16 17 18 19 20

Lesson from a Lamp.

Then Jesus went on to say: 21

"Is a lamp brought in to be covered over or put under a bench, instead of being put on the lamp stand? There is indeed nothing kept secret without the 22

12 *Isa.* 6. 10.

prospect of its being brought to light, and nothing was ever considered a secret but with the prospect that it would come to light. Let any one who has ears to listen with, listen. 23

How to Listen. Take care," he continued, "what you listen to. 24 The measure that you give will be given to you; and you will get something over. For those who retain 25 anything will have more given them; while those who retain nothing will have even what they had taken away from them."

Parable of the Seed growing unobserved. Jesus also said: 26 "The Kingdom of God is like a man sowing seed on the ground, and then sleeping at night 27 and getting up by day, while the seed is shooting up and growing—he does not know how. The ground bears the crop 28 of itself—first the blade, then the ear, and then the full grain in the ear; but as soon as the crop is ready, the man at once 29 *puts in the sickle because harvest has come.*"

Parable of the Mustard Seed. Jesus went on to say: 30 "Where can we find anything to which to liken the Kingdom of God? or by what story can we explain it? Perhaps by the growth of a mustard seed. This seed, 31 when sown in the ground, though it is smaller than any other that is sown, yet, when sown, shoots up, and becomes 32 larger than any herb, and puts out such great branches that even *the wild birds* can *roost in its shelter.*"

With many such stories Jesus used to tell the people his 33 Message, as far as they were able to receive it; and to them he 34 never spoke except in stories; but to his disciples he explained everything in private.

Jesus stills a Storm. On the evening of the same day, Jesus proposed 35 that they should cross the lake. So, leaving the 36 crowd behind, they took him with them, just as he was, in the boat, other boats also going with him. A great 37 squall began, and the waves kept dashing into the boat, so that she was actually filling. But Jesus himself was in the stern, 38 asleep upon the cushion; and the disciples roused him and said:

"Teacher! do not you care that our lives are in danger?"

Jesus got up and rebuked the wind, and said to the lake: 39 "Hush! Be still!"

Then the wind dropped, and a great calm followed.

"Why are you so cowardly?" he exclaimed. "Have you no 40 faith yet?"

But they were struck with great awe, and said to one another: 41

"Who can this be that even the wind and the water obey him?"

Cure of a Madman. Afterwards they got to the other side of the 1 lake—the country of the Gerasenes; and as soon 2 as Jesus had got out of the boat, he met a man coming

[29] *Joel* 3. 13. [32] *Dan.* 4. 12.

out of the tombs, who was under the power of a wicked spirit, and who made his home in the tombs. No one could 3
secure him, even with a chain; for though he had many 4
times been left secured with fetters and chains, he had snapped the chains and shattered the fetters, and no one was able to master him. Night and day alike, he was con- 5
tinually calling out in the tombs and on the hills, and cutting himself with stones. Catching sight of Jesus from a distance, 6
he ran and bent low before him, calling out loudly: 7

"What do you want with me, Jesus, Son of the Most High God? For God's sake do not torment me!"

For Jesus was saying: 8

"Come out from the man, you wicked spirit."

"What is your name?" Jesus asked. 9

"My name," he said, "is Legion, for there are numbers of us;" and he begged Jesus again and again not to send them 10
away out of that country. There was a large drove of 11
pigs there, feeding on the hill side. So the spirits begged Jesus 12
to send them into the pigs, that they might take possession of them; and Jesus gave them leave. They came out, and took 13
possession of the pigs; and the drove, numbering about two thousand, rushed down the steep slope into the lake, and were drowned there. On this the herdsmen ran away, and 14
carried the news to the town, and to the country round; and the people went to see what had happened. When they came 15
to Jesus, they found the possessed man sitting there, clothed and in his right senses—the very man who had had the 'Legion' in him—and they were awe-struck. Then those who had seen 16
it related to them all that had happened to the possessed man, as well as about the pigs; upon which they began to beg Jesus 17
to leave their district. As he was getting into the boat, 18
the possessed man begged him to let him stay with him. 19
But Jesus refused.

"Go home to your own people," he said, "and tell them of all that the Lord has been doing for you, and how he took pity on you."

So the man went, and began to make known in the district of 20
the Ten Towns all that Jesus had done for him; and everyone was astonished.

Jair's Request.

By the time Jesus had re-crossed in the boat to 21
the opposite shore, a great number of people had gathered to meet him, and were standing by the lake side. Here one of the Presidents of the Synagogue, 22
whose name was Jair, came up to Jesus, and as soon as he saw him, threw himself at his feet with repeated entreaties. 23

"My little daughter," he said, "is at the point of death; I beg you to come and place your hands on her, that her life may be saved."

So Jesus set out with him. A great number of people 24
followed Jesus, and kept pressing round him.
Cure of an afflicted Woman. Meanwhile a woman who for twelve years had 25
suffered from haemorrhage, and had gone through 26
much under many doctors, spending all she had without gaining any relief, but, on the contrary, growing worse, having 27
heard about Jesus, came behind in the crowd, and touched his cloak.

"If I can touch even his clothes," she said, "I shall get well!" 28
Immediately the mischief was stopped, and she felt in herself 29
that she was cured of her complaint. Jesus instantly became 30
conscious that there had been a demand upon his powers, and turning round in the crowd, said:

"Who touched my clothes?"

"You see the people pressing round you," exclaimed his 31
disciples, "and yet you say 'Who touched me'!"

But Jesus still kept looking about to see who had done it. 32
Then the woman, in fear and trembling, aware of what had 33
happened to her, came and threw herself down before him, and told him the whole truth.

"My daughter," he said, "your own faith has made you well. 34
My blessing go with you; be free from your complaint."

Jair's Daughter restored to Life. Before he had done speaking, some people 35
came from the house of the President of the Synagogue, and said:

"Your daughter is dead! Why should you trouble the Teacher any more?"

But Jesus, overhearing what they were saying, said to the 36
President of the Synagogue:

"Do not be afraid; only have faith!"

And he allowed no one to accompany him, except Peter, 37
James, and John, James's brother. Presently they reached the 38
President's house, where Jesus saw a scene of confusion—people weeping and wailing incessantly.

"Why is there this confusion and weeping?" he said on 39
entering. "The little child is not dead, she is asleep."

They began laughing at him; but he sent them all out, and 40
then took the child's father and mother, and his companions, and went in where she was lying. Taking her hand, Jesus 41
said to her;

"Taleitha, koum!"—the meaning of which is 'Little girl, I am speaking to you, get up.'

The little girl stood up immediately, and began walking about; 42
for she was twelve years old. Directly they saw it, they were utterly astounded; but Jesus repeatedly cautioned them not to 43
let anyone hear of it, and told them to give her something to eat.

Jesus teaches at Nazareth. On leaving that place, Jesus, followed by his 1
disciples, went to his own part of the country.

When the Sabbath came, he began to teach in the Synagogue; and the people, as they listened, were greatly impressed. 2
"Where did he get all this?" they said, "and what is the meaning of this wisdom that has been given him? and of miracles like these which he is doing? Is not he the carpenter, the son of Mary, and brother of James, Joses, Judas and Simon? And are not his sisters, too, living here among us?" 3
This proved a hindrance to their believing in him; on which Jesus said: 4
"A Prophet is not without honour, except in his own country, and among his own relations, and in his own home."
And he could not work any miracle there, except that he placed his hands upon a few invalids, and cured them, wondering at the want of faith shown by the people. 5 6

The Mission of the twelve Apostles.

Jesus went round the villages, one after another, teaching. Then he called the Twelve to him, and began to send them out two and two, giving them authority over wicked spirits. He directed them to take nothing but a stick for the journey—not even a bit of bread, or a bag, or pence in their pocket; but they were to wear sandals, and not to take a change of clothes to put on. 7 8 9
"Whenever you go to stay at a house," he said, "remain there till you leave that place; and if a place does not welcome you, or listen to you, as you go out of it shake off the dust that is on the soles of your feet, as a warning to them." 10 11
So they set out, and proclaimed the need of repentance. They drove out many evil spirits, and anointed many invalids with oil, and cured them. 12 13

Herod's Opinion about Jesus.

Now King Herod heard of Jesus—for his name had become well known. People were saying that John the Baptizer must have risen from the dead, and that was why these powers were so active in him. 14
Others again said that he was Elijah, and others that he was a Prophet, like one of the great Prophets. But when Herod heard of him, he said: "The man whom I myself beheaded—John—he must be risen from the grave!" 15 16

Account of John's Execution.

For Herod himself had sent and arrested John, and put him in prison, in chains, to please Herodias, the wife of Herod's brother Philip, Herod having taken her as his own wife. For John had told Herod that he had no right to be living with his brother's wife. 17 18
So Herodias owed him a grudge, and wanted to put him to death, but was unable to do so, for Herod stood in fear of John, knowing him to be a good, holy man, and protected him. After listening to John, he still remained much perplexed, but yet he found pleasure in listening to him. 19 20
However a convenient day came, when Herod, to keep his 21

birthday, gave a dinner to his high officials, generals, and the foremost men in Galilee. And when his daughter—that is the daughter of Herodias—came in and danced, she pleased Herod and those who were dining with him. 'Ask me for whatever you like,' the King said to the girl, 'and I will give it to you'; and he swore to her that whatever she asked him for he would give her—up to half his kingdom. The girl went out, and said to her mother 'What must I ask for?'

'The head of John the Baptizer,' answered her mother. So she went in as quickly as possible to the King, and made her request. 'I want you,' she said, 'to give me directly, on a dish, the head of John the Baptist.' The King felt very sorry; yet, on account of his oaths and of the guests at his table, he did not like to refuse her. So he immediately despatched one of his bodyguard, with orders to bring John's head. The man went and beheaded him in the prison, and bringing his head on a dish, gave it to the girl, and the girl gave it to her mother. When John's disciples heard of it, they came and took his body away, and laid it in a tomb.

Return of the Apostles.

After a time the Apostles came back to Jesus, and told him all that they had done and had taught.

"Come without attracting attention to some lonely spot yourselves," he said, "and rest a little while"—for there were so many people coming and going that they had no time even to eat. So they set off in their boat for a lonely spot, endeavouring not to attract attention. But many people saw them going and recognised them, and left all the towns and flocked together by land, and got there before them.

On getting out of the boat, Jesus saw a great crowd, and his heart was touched at the sight of them, because they were *like sheep without a shepherd;* and he began to teach them a great many things.

Jesus provides Food for five thousand Men.

As it was already late, his disciples came up to him, and said:

"This is a lonely spot, and it is already late. Send the people away, so that they may go to the farms and villages round and buy themselves something to eat."

"It is for you to give them something to eat," replied Jesus.

"Are we to go and buy twenty pounds worth of bread," they asked, "to give them to eat?"

"How many loaves have you?" he asked; "go, and see." When they had found out, they told him that they had five, and two fishes. Jesus gave them instructions that the people should all take their seats on the green grass, in parties. So they sat down in groups—in hundreds, and in fifties. Next, taking the five loaves and the two fishes, Jesus looked up to

[34] *Num.* 27. 17.

Heaven, and blessed God. After this he broke the loaves into pieces, and proceeded to give them to his disciples for them to set before the people, dividing the two fishes as well among them all. Every one had plenty to eat, and enough pieces were taken away to fill twelve baskets, and some of the fish besides. There were five thousand men who ate the bread.

Jesus walks on the Water.

Immediately afterwards Jesus made his disciples get into the boat, and cross over in advance, in the direction of Bethsaida, while he himself was dismissing the crowd. After he had taken leave of them, he went on to the hill to pray. When evening fell, the boat was in the middle of the lake, and Jesus on shore quite alone. Seeing them labouring at the oars—for the wind was against them—about three hours after midnight Jesus came towards them, walking on the water, with the intention of joining them. But when they saw him walking on the water, they thought it was a ghost and cried out, for all of them saw him, and were terrified. But Jesus at once spoke to them.

"Courage!" he said, "it is I; do not be afraid!"

Then he got up into the boat with them, and the wind dropped. The disciples were intensely astonished, for they had not understood about the loaves, as their minds were slow to learn.

Jesus at Gennesaret.

When they had crossed over, they landed at Gennesaret, and moored the boat. They had no sooner left her than the people, recognizing Jesus, hurried all over the country-side, and began to carry about upon mats those who were ill, wherever they heard he was. So wherever he came—to villages, or towns, or farms—they would lay their sick in the market-places, and would beg him just to let them touch but the *tassel* of his *cloak;* and all who did so were made well.

The Disciples blamed for neglecting Ceremonies.

One day the Pharisees and some of the Rabbis who had come from Jerusalem gathered round Jesus. They had noticed that some of his disciples ate their food with their hands 'defiled,' by which they meant unwashed. (For the Pharisees, and all Jews, will not eat without first washing their hands up to the elbow, keeping to the traditions of their ancestors. When they come from market, they will not eat without first sprinkling themselves; and there are many other things which they have accepted as binding, such as the scrupulous washing of cups, and jugs, and copper pans). So the Pharisees and Rabbis asked Jesus this question—

"How is it that your disciples do not follow the traditions of our ancestors, but eat their food with defiled hands?"

His answer was:

56 *Num.* 15. 38

"It was well said by Isaiah when he prophesied about you hypocrites, in the words—

> '*This is a people that honours me with their lips,*
> *While their hearts are far removed from me;*
> *But vainly do they worship me,* 7
> *For their teaching is only the commands of men.*'

For you neglect God's commandments and cling to the traditions of men. 8
You think it right, do you?," he exclaimed, 9
"to set aside God's commandments, in order to keep your own traditions! For while Moses said '*Honour thy father and thy* 10
mother,' and '*Let him who reviles his father or mother suffer death*,' you say 'If a man says to his father or mother "Whatever of 11
mine would have been of service to you is Korban"' (which means 'Given to God')—then you do not let him do anything 12
further for his father or mother. In this way you cancel the 13
words of God by your traditions, which you have passed on in your turn; and you do many other things like that."

Sin inward not outward.

Then Jesus called the people to him again, and 14
said:

"Listen to me all of you and mark my words. There is 15
nothing external to a man, which can defile him by entering him; but the things that come out from a man are the things that defile him."

When Jesus went indoors, away from the crowd, his disciples 17
began questioning him about this saying.

"Have even you so little comprehension as this?" Jesus 18
exclaimed. "Do you not see that anything external cannot, by entering a man, defile him, because it does not pass into his 19
heart, but into his stomach, and is afterwards got rid of?"—by which words Jesus pronounced all food equally 'pure.'

"It is what comes out from a man," he added, "that defiles 20
him, for it is from inside, out of the hearts of men, that all 21
suggestions of evil come, whether unchastity, theft, murder, adultery, greed, wickedness, deceit, lewdness, envy, slander, 22
haughtiness, or folly; all these wicked things come from inside, 23
and defile a man."

Cure of a heathen Girl.

Leaving that place, Jesus went into the district of Tyre and Sidon. Here he entered 24
a house, and did not wish any one to know it, but could not escape notice. For a woman, whose little daughter 25
had a wicked spirit in her, heard of him immediately, and came and threw herself at his feet—she was a heathen woman, a 26
native of Syrian Phoenicia—and she begged him to drive the evil spirit out of her daughter.

6—7 *Isa.* 29. 13. 10 *Exod.* 20. 12; 21. 17.

"Let the children have enough first," Jesus answered. "It is not fair to take the children's food, and throw it to dogs." 27
"Yes, Master," she replied; "even dogs under the table feed on the children's scraps." 28
"Since you have said that," he answered, "you may go. The evil spirit has gone out of your daughter." 29
The woman went home, and found the child lying on her bed, and the evil spirit gone. 30

Cure of a deaf Stammerer.

On returning from the district of Tyre, Jesus went, by way of Sidon, to the Lake of Galilee, right across the district of the Ten Towns. 31
There some people brought to him a man who was deaf and stammered, and they begged Jesus to place his hand on him. 32
Jesus took him aside from the crowd so as not to attract attention, put his fingers into the man's ears, and touched his tongue with saliva. Then, looking up to Heaven, he sighed, and said to the man: 33 34
"Ephphatha!" which means 'Open.'
The man's ears were opened, the string of his tongue was freed, and he began talking plainly. Jesus insisted upon their not telling any one; but the more he insisted, the more perseveringly they made it known, and a profound impression was made upon the people. 35 36 37
"How well he has done everything!" they said. "He makes even the deaf hear and the dumb speak!"

Jesus provides Food for four thousand Men.

8 About that time, when there was again a great crowd of people who had nothing to eat, Jesus called his disciples to him, and said: 1
"My heart is touched at the sight of all these people, for they have already been with me three days and they have nothing to eat; and if I send them away to their homes hungry, they will faint on the road; and some of them are from a long distance." 2 3
"Where will it be possible," rejoined his disciples, "for one to get enough bread for the people to have plenty—here at a lonely place like this?" 4
"How many loaves have you?" he asked. 5
"Seven," they answered.
Jesus then told the crowd to sit down upon the ground. Taking the seven loaves, and giving thanks, he broke them up, and proceeded to give them to his disciples to serve out; and they served them out to the crowd. They had also a few small fish; and after he had blessed them, he told the disciples to serve out these as well. They had plenty to eat—there were about four thousand of them—and seven baskets full of spare broken pieces were taken away. Then Jesus dismissed them. 6 7 8 9
Immediately afterwards, getting into the boat with his disciples, Jesus went to the district of Dalmanutha. 10

A Sign from the Sky asked for.

Here the Pharisees came to Jesus, and began a discussion with him, by asking him for some sign of his power from the sky, by way of testing him. 11
At this Jesus sighed deeply. 12
"Why does the present generation," he said, "ask for a sign? Believe me, no sign will be given it."
So he left them to themselves, and getting into the boat again, went away to the opposite shore. 13

Warning against false Teaching.

Now the disciples had forgotten to take any bread with them, a single loaf being all they had in the boat. And Jesus gave them this warning: 14 15
"Take care to be on the watch against the leaven of the Pharisees and the leaven of Herod."
They began discussing with one another their being short of bread. Noticing this, Jesus said to them: 16 17
"Why are you discussing your being short of bread? Do you not yet understand or see? Are your minds so slow of comprehension? *Though you have eyes, do you not see? and though you have ears, do you not hear?* Do you not remember, when I broke up the five loaves for the five thousand men, how many baskets filled with broken pieces you took away?" 18 19
"Twelve," they said.
"And when the seven for the four thousand people, how many baskets did you fill with the broken pieces you took away?" 20
"Seven," they said.
"Do you not see now?" he repeated. 21

Cure of a blind Man.

Presently they came to Bethsaida. 22
Here some people brought a blind man to Jesus, and begged Jesus to touch him. Taking the blind man's hand, Jesus led him to the outskirts of the village, and when he had put saliva on the man's eyes, placed his hands on him, and asked him if he could make out anything. 23
The man looked up, and said: 24
"I can make out the people, for, as they walk about, they look to me like trees."
Then Jesus again placed his hands on the man's eyes; and the man looked hard, and his sight was restored, and he made out everything distinctly. Jesus sent him home, telling him not even to go into the village. 25 26

Jesus owned as the Christ.

Afterwards Jesus and his disciples left for the villages round Caesarea Philippi; and on the way he asked his disciples this question— 27
"Who do people say I am?"
"John the Baptist," they answered, "but others say Elijah, while others say 'one of the Prophets.'" 28
"But you," he asked, "who do you say I am?" 29

[18] *Jer.* 5. 21.

And to this Peter replied :
"You are the Christ."
At this Jesus impressed on them not to say this about him to anyone. 30

Jesus foretells his Death. Then he began to explain to them that the Son of Man had much to undergo, and that he must be rejected by the Councillors, Chief Priests, and Rabbis, and be put to death, and *rise up again after two days had passed.* This statement he made unfalteringly. But Peter drew Jesus to him, and began to remonstrate with him. Turning round, and seeing his disciples, Jesus remonstrated with Peter. 31 32 33

"Out of my way, Satan!" he exclaimed; "for you look at things not in God's way but in man's."

A Call to renounce Self. Calling the people and his disciples to him, Jesus said : 34

"If any man wishes to go where I go, he must renounce self, take up his cross, and follow me. For whoever wishes to save his life will lose it, and whoever, for my sake and for the sake of the Good News, will lose his life will save it. What good is it to a man to gain the whole world and forfeit his life? Indeed what could a man give that is of equal value to his life? For whoever is ashamed of me and of my teaching, in this unfaithful and wicked generation, the Son of Man will be ashamed of him, when he comes in his Father's glory with the holy angels. Believe me," he added, "some of those who are standing here will certainly not die, till they have seen the Kingdom of God come in power." 35 36 37 38 1 9

The Transfiguration. Six days later, Jesus took with him Peter, James, and John, and led them by themselves up a high mountain apart from the rest. Here his appearance underwent a change before their eyes, while his clothes became of a more dazzling white than any bleaching in the world could produce. Then Elijah and Moses appeared to them; and they were talking with Jesus. 2 3 4

"Rabbi," said Peter, interposing, "it is good to be here; let us make three tents, one for you, one for Moses, and one for Elijah." For he did not know what to say, since they had become greatly alarmed. Then a cloud came down and enveloped them; and from the cloud there came a voice : 5 6 7

"This is *my Son, my beloved.* It is to him you must listen."
And suddenly, on looking round, they saw that there was now no one with them but Jesus alone. 8

A Question about Elijah. As they were going down the mountain side, Jesus cautioned them not to relate what they had seen to a single person, till after the Son of Man had risen from the dead. They clung to these words and discussed with one another what this 'rising from the dead' meant. 9 10

31 *Hos.* 6. 2. 7 *Ps.* 2. 7; *Isa.* 42. 1.

"How is it," they asked Jesus, "that the Rabbis say that Elijah has to come first?" 11

"*Elijah* indeed does come first," Jesus answered, "and *restore* everything; and does not Scripture speak, with regard to the Son of Man, of his undergoing much suffering and being utterly despised? Why, not only has Elijah come, I tell you, but people have treated him just as they pleased, as Scripture says about him." 12 13

Cure of an epileptic Boy.

On their joining the other disciples, they saw a great crowd round them, and some Rabbis engaged in a discussion with them. But directly they saw Jesus, the people, in great astonishment, all ran up and greeted him. 14 15

"What are you discussing with them?" Jesus asked. 16

"Teacher," one of the people in the crowd answered, "I brought my son to see you, as he has a dumb spirit in him; and wherever it seizes him, it dashes him down; he foams at the mouth and grinds his teeth, and he is pining away. So I asked your disciples to drive the spirit out, but they failed." 17 18

"Faithless generation!" Jesus exclaimed. "How long must I be with you? how long must I have patience with you? Bring the boy to me." 19

So they brought him to Jesus; but when the boy saw him, the spirit at once threw him into a fit; and he fell on the ground, and rolled about, foaming at the mouth. 20

"How long has he been like this?" Jesus asked the boy's father. 21

"From his childhood," he answered; "and it has often thrown him into fire and into water to put an end to his life; but if you can possibly do anything, for pity's sake help us!" 22

"Why say 'possibly'?" Jesus replied. "Everything is possible for one who has faith." 23

The boy's father immediately cried out: 24

"I have faith; help my want of faith!"

But when Jesus saw that a crowd was quickly collecting, he rebuked the wicked spirit: 25

"Deaf and dumb spirit, it is I who command you. Come out from him and never enter him again."

With a loud cry the spirit threw the boy into fit after fit, and then came out from him. The boy looked like a corpse, so that most of them said that he was dead. But Jesus took his hand, and lifted him; and he stood up. When Jesus had gone indoors his disciples asked him privately why they could not drive the spirit out. 26 27 28

"A spirit of this kind," he said, "can only be made to come out by prayer." 29

[12] *Mal.* 4. 5—6.

Jesus, a second time, foretells his Death.

Leaving that place, Jesus and his disciples went 30
on their way through Galilee; but he did not
wish any one to know it, for he was explaining to 31
his disciples that the Son of Man was to be
betrayed into the hands of his fellow-men, and that they
would put him to death, but that, when he had been put to
death, he would *rise up again after two days*. But the dis- 32
ciples did not understand his meaning, and were afraid to
question him.

A Lesson in Humility.

After a while they came to Capernaum. 33
When Jesus had gone into the house, he asked
them what they had been discussing on the way. But they 34
were silent; for on the way they had been debating with one
another which was the greatest. Sitting down, Jesus called 35
the Twelve and said:

"If any one wishes to be first, he must be the last of all, and
be servant of all."

Then Jesus took a little child, and placed it in the middle of 36
them. Folding it in his arms, he said to them:

"Any one who, for my sake, welcomes even a little child 37
like this is welcoming me, and any one who welcomes me is
welcoming not me, but him who made me his Messenger."

Lesson in Toleration.

"Teacher," John said, "we saw a man driving 38
out evil spirits by using your name, and we tried
to stop him, because he did not follow us."

"Do not any of you try to stop the man," Jesus answered, 39
"for there is no one who will use my name in working a
miracle, and yet find it possible to speak ill of me easily. The 40
man who is not against us is for us. Indeed, if any one gives 41
you a cup of water because you belong to Christ, believe me,
he will certainly get his recompence. And 42

Warning against being a Hindrance to Others.

if any one proves a hindrance to one of these
lowly ones who are learning to believe, it would
have been far better for him if he had been
thrown into the sea with a great millstone round his neck.

If your hand proves a hindrance to you, cut it off. It would 43
be better for you to enter the Life maimed, than to keep both
your hands and go to the Pit, into the fire that cannot be
put out. If your foot proves a hindrance to you, cut it off. It 45
would be better for you to enter the Life crippled, than to keep
both your feet and be thrown into the Pit. If your eye proves 47
a hindrance to you tear it out. It would be better for you to
enter the Kingdom of God with only one eye, than to have both
your eyes and be thrown into the Pit, where '*their worm does* 48
not die and the fire is not put out.' For it is by fire that every 49
one will be preserved, just as salt preserves. Salt is a 50
good thing, but should salt lose its saltness, what will you use

31 *Hos.* 6. 2. 48 *Isa.* 66. 24.

to give it strength? You must have salt in yourselves, and live at peace with one another."

The Journey to Jerusalem.

A Question about Divorce.

On leaving that place, Jesus went into the district of Judaea on the other side of the Jordan. Crowds gathered about him again; and again, as usual, he began teaching them. 1

Presently some Pharisees came up and asked, by way of testing him, whether a man had a right to divorce his wife. 2

"What direction did Moses give you?" Jesus asked in reply. 3

"Moses," they said, "permitted us to '*draw up in writing a notice of separation, and divorce her.*'" 4

"Moses, owing to your perversity," Jesus said, "gave you this direction; but at the beginning of the Creation God '*made them male and female.*' 5 6

'*For this reason a man shall leave his father and mother, and the man and his wife shall become one;*' and hence they are no longer two but one. What God himself, then, has yoked together, men must not separate." 7 8 9

When they were indoors, the disciples asked him again about this, and he said: 10 11

"Any one who divorces his wife and marries another woman becomes an adulterer as regards his first wife; and if the woman divorces her husband and marries another man, she becomes an adulteress." 12

Jesus blesses little Children.

Some of the people were bringing children to Jesus, for him to touch them; but the disciples found fault with those who had brought them. This vexed Jesus when he saw it. 13 14

"Let the children come to me," he said, "do not hinder them; for the Kingdom of God belongs to the childlike. Believe me, unless a man receives the Kingdom of God like a child, he will not even enter it." 15

So he folded the children in his arms, and placing his hands on them, gave them his blessing. 16

A rich Man questions Jesus.

Presently, as Jesus was starting, a man came running up to him, and threw himself on his knees before him. 17

"Good Teacher," he asked, "what must I do to gain enduring Life?"

"Why do you call me good?" Jesus answered. "There is no one good but one—God himself. You know the commandments—*Do not kill. Do not commit adultery. Do not steal. Do not say what is false about others.* Do not cheat. *Honour thy father and thy mother.*" 18 19

4 *Deut.* 24. 1. 6 *Gen.* 1. 27. 7 *Gen.* 2. 24. 19 *Deut.* 5. 17—20.

"Teacher," he replied, "I have observed all these from my childhood." 20

Jesus looked at him, and his love went out to him. 21

"There is one thing," he said, "still wanting in you; go and sell all that you have, and give to the poor; and you shall have wealth in Heaven; then come and follow me."

But the man's face clouded at these words, and he went away sad, for he had large possessions. 22

Lesson about Money.

Then Jesus looked round, and said to his disciples: 23

"How hard it will be for moneyed men to enter the Kingdom of God!"

The disciples were amazed at these words of his. But Jesus repeated the statement. 24

"My children," he said, "how hard a thing it is to enter the Kingdom of God! It is easier for a camel to get through the eye of a needle, than for a rich man to enter the Kingdom of God." 25

"Then who can be saved?" they exclaimed in the greatest astonishment. 26

Jesus looked at them, and answered: 27

"With men it is impossible, but not with God; for everything is possible with God."

Rewards of Self-sacrifice.

"But we," began Peter, "we left everything and have followed you." 28

"Believe me," said Jesus, "there is no one who has left house, or brothers, or sisters, or mother, or father, or children, or land, on account of me and on account of the Good News, but will receive a hundred times as much, even now in the present—houses, and brothers, and sisters, and mothers, and children, and land—though not without persecutions, and, in the age that is coming, enduring Life. But many who are first now will then be last, and the last will be first." 29 30 31

Jesus, a third time, foretells his Death.

One day, when they were on the road, going up to Jerusalem, Jesus was walking in front of the rest; and they were dismayed, while those who were following were filled with alarm. Then, gathering the Twelve round him once more, Jesus began to tell them what was about to happen to him. 32

"Listen!" he said. "We are going up to Jerusalem; and there the Son of Man will be betrayed to the Chief Priests and Rabbis, and they will condemn him to death, and hand him over to the heathen, who will mock him, spit upon him, flog him, and put him to death; and *after two days have passed* he *will rise up again*." 33 34

34 *Hos.* 6, 2.

Request of James and John.

Presently Zebediah's two sons, James and John, went up to Jesus, and said: 35

"Teacher, we want you to do for us whatever we ask you."

"What is it you want me to do for you?" he asked. 36

"Grant us this," they replied, "that we may sit, one on your right, and the other on your left, when you come in glory." 37

"You do not know what you are asking," Jesus said. "Can you drink the cup that I am to drink? or receive the baptism that I am to receive?" 38

"Yes," they answered, "we can." 39

"You shall indeed drink the cup that I am to drink," Jesus said, "and receive the baptism that I am to receive, but as to a seat at my right or at my left—that is not mine to give, but it belongs to those for whom it has been reserved." 40

On hearing of this, the other ten were at first much annoyed about James and John. But Jesus called the ten to him, and said: 41 42

"Those who are regarded as rulers of the heathen, as you know, lord it over them, and their great men are their masters. But among you it must not be so. On the contrary, whoever wishes to become great among you must be your servant, and whoever wishes to take a first place among you must be at the call of everyone; for even the Son of Man came not to be served, but to serve, and to give his life as a ransom for many." 43 44 45

The Cure of blind Bartimaeus.

Afterwards they came to Jericho. When Jesus was going out of the town with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the roadside. 46 47

Hearing that it was Jesus of Nazareth, he began to call out:

"Jesus, son of David, take pity on me."

Many of the people repeatedly told him to be quiet; but the man kept calling out all the louder: 48

"Son of David, take pity on me."

Then Jesus stopped. "Call him," he said. 49

So they called the blind man.

"Courage!" they exclaimed. "Get up; he is calling you."

The man threw off his cloak, sprang up, and came to Jesus. 50

"What do you want me to do for you?" Jesus said, addressing him. 51

"Great Rabbi," the blind man answered, "I want to recover my sight."

"You may go," Jesus said; "your own faith has cured you." 52

And immediately he recovered his sight, and began to follow Jesus along the road.

IV.—The Last Days.

Jesus enters Jerusalem.

When they were nearly reaching Jerusalem, and had reached Bethphage and Bethany, as far as the Mount of Olives, Jesus sent on two of his disciples. 1 11

"Go to the village facing you," he said; "and as soon as you get into it, you will find a foal tied up there, on which no one has ever ridden; unfasten it, and bring it. And if anybody says to you 'Why are you doing that?', say 'The Master requires it'; and he is sure to send it back here at once." 2 3

They set off, and they found a foal tied up outside a door in the street; and they untied it. Some of the by-standers asked what they were doing, untying the foal, but the two disciples answered as Jesus had told them; and so they allowed them to go. Then they brought the foal to Jesus, and when they had laid their cloaks upon it, he seated himself on it. Many of the people spread their cloaks on the road, while others strewed boughs which they had cut from the fields; and those that led the way, as well as those that followed behind kept shouting: 4 5 6 7 8 9

"*God bless him!*
Blessed is the One who is coming in the name of the Lord!
Blessed is the coming Kingdom of our father David!
God bless him from on high!" 10

Jesus then entered Jerusalem, and went into the Temple Courts; and after looking round at everything, as it was already late, he went out to Bethany with the Twelve. 11

The fruitless Fig Tree.

The next day, after they had left Bethany, Jesus became hungry; and noticing a fig tree at a distance in leaf, he went to it to see if by any chance he could find something on it; but, on coming up to it, he found nothing on it but leaves, for it was not the time for figs. So, addressing the tree, he exclaimed: 12 13 14

"May no one ever again eat fruit off you!"

And his disciples heard what he said.

Traders driven from the Temple Courts.

Presently they came to Jerusalem. Then Jesus entered the Temple Courts, and began to drive out those who were buying and selling there. He upset the tables of the money-changers, and the seats of the pigeon-dealers, and would not allow any one to carry anything across the Temple Courts. Then he began to teach. 15 16 17

"Does not Scripture say," he asked, "'*My House shall be called a House of Prayer for all the nations*'? You, however, have made it *a den of robbers*."

Now the Chief Priests and Rabbis heard this, and were eager to find a means of making away with Jesus; for they were 18

9 *Ps.* 118. 25. 26. 10 *Ps.* 148. 1. 17 *Isa.* 56. 7; *Jer.* 7. 11.

afraid of him, since all the people were greatly struck with his teaching. 19 As soon as evening fell, Jesus and his disciples used to go out of the city.

Lesson from the doomed Fig Tree.

20 As they passed in the morning, they noticed that the fig tree was withered up from the very roots. 21 Then Peter recollected what had occurred. "Look, Rabbi," he exclaimed, "the fig tree which you doomed is withered up!"

22 "Have faith in God!" Jesus replied. 23 "Believe me, if any one should say to this hill 'Up, and hurl yourself into the sea!', without a single doubt in his mind, but in the faith that what he says will be done, it will. 24 And therefore I say to you 'Have faith that whatever you ask for in prayer is already granted you, and it will be yours.' 25 And whenever you stand up to pray, forgive any grievance that you have against any one, that so your Father in Heaven also may forgive you your offences."

The Priests question the Authority of Jesus.

27 They came to Jerusalem again. While Jesus was walking about in the Temple Courts, the Chief Priests, Rabbis, and Councillors came up to him.

28 "What right have you to act as you do?" they said. "Who gave you the right to act in this way?"

29 "I will put one question to you," Jesus said. "Answer me that, and then I will tell you what right I have to act as I do. 30 It is about John's baptism. Was it of divine or of human origin? Answer me that."

31 They began arguing together:

"If we say 'divine,' he will say, 'Why then did not you believe him?' 32 Yet can we say 'human'?"——

33 They were afraid, however, of the people, for every one regarded John as undoubtedly a Prophet. So their answer to Jesus was:

"We do not know."

"I too," replied Jesus, "refuse to tell you what right I have to act as I do."

Parable of the wicked Tenants.

12 1 Presently Jesus began to speak to them in stories:

"A man once *planted a vineyard, put a fence round it, dug a wine-press, built a tower*, and then let it out to tenants and went abroad. 2 At the proper time he sent a servant to the tenants, to receive from them a share of the produce of the vintage; 3 but they seized him, and beat him, and sent him away empty-handed. 4 A second time the owner sent a servant to them; this man as well they struck about the head, and ill-used. 5 He sent another, but him they killed; and so with many besides, beating some, and killing others. 6 He

[1] *Isa.* 5. 1, 2.

had still one left to send—a son whom he dearly loved, and him
he sent to them last of all. 'They will respect my son,' he said.
But those tenants said to one another 'Here is the heir! 7
Come and let us kill him, and the inheritance will be ours.'
So they seized him, and killed him, and threw his body outside 8
the vineyard. What will the owner of the vineyard do? He 9
will come and put the tenants to death, and let others have
the vineyard. Have you never read this passage of 10
Scripture?—

> '*The very stone which the builders despised*
> *Has now itself become the corner-stone;*
> *This stone has come from the Lord,* 11
> *And is marvellous in our eyes.*'"

After this his enemies began to be eager to arrest him, but 12
they were afraid of the crowd. They saw that it was at them
that he had aimed the story; so they left him alone, and went
away.

Question about Taxes. Afterwards they sent to Jesus some of the 13
Pharisees and some of the Herodians, to trap him
in the course of conversation. So they came to him and said: 14
"Teacher, we know that you are an honest man, and are
not afraid of anybody, indeed you pay no regard to a man's
position, but honestly teach the Way of God; are we right in
paying taxes to the Emperor, or not? Should we pay, or not
pay?"
Knowing their hypocrisy, Jesus said to them: 15
"Why are you putting this test to me? Bring me a florin
to look at."
"Whose head and title are these?" he asked, when they had 16
brought it.
"The Emperor's," they said; to which Jesus replied: 17
"What belongs to the Emperor pay to the Emperor, and to
God what belongs to God."
They were greatly surprised at him.

Question about the Resurrection. Next came some Sadducees, who maintain that 18
there is no resurrection. Their question was
this—
"Teacher, Moses laid down for us in his writings that *if a* 19
man's brother dies, leaving a widow, but *leaving no child, he, as his*
brother, should marry the widow, and raise up a family for his
brother. There were once seven brothers; of whom the eldest 20
took a wife, but died and left no family; and the second 21
took her, and died without family; and so did the third.
All the seven died and left no family. The woman herself 22
died after them all. After the resurrection whose wife will she 23
be, all seven brothers having married her."

10—11 *Ps.* 118. 22, 23. 19 *Deut.* 25. 5, 6.

"Is not the reason of your mistake," Jesus answered, "your ignorance of the Scriptures and of the power of God? When people rise from the dead, there is no marrying or being married; but in Heaven they live like angels. As to the dead, and the fact that they rise from the grave, have you never read in the Book of Moses, in the passage about *the Bush*, how God spoke to him thus—'*I am the God of Abraham, and the God of Isaac, and the God of Jacob*'? God is not God of dead, but of living, people. You are greatly mistaken."

Question about the Commandments.

Just then there came up one of the Rabbis who had heard their discussions. Knowing that Jesus had answered them well, he asked him:

"Which is the first of all the commandments?"

"The first one," Jesus answered, "is '*Hear, O Israel; the Lord our God is the one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*' The second is this—'*Thou shalt love thy neighbour as if he were thyself.*' No greater commandment than these is to be found."

"Well answered, Teacher!" the Rabbi exclaimed. "It is true, as you say, that '*there is one God,*' and that '*there is no other beside him*'; and to '*love him with all one's heart, and with all one's understanding, and with all one's strength*' and to '*love one's neighbour as if he were one's self*' is far beyond all '*burnt offerings and sacrifices.*'"

Seeing that he had answered wisely, Jesus said to him:

"You are not far from the Kingdom of God."

After that no one ventured to question him further.

Jesus puts a Question about the Christ.

While he was teaching in the Temple Courts, Jesus, in his turn, asked them:

"How is it that the Rabbis say that the Christ is David's son? David said himself, speaking under the inspiration of the Holy Spirit—

> '*The Lord said to my master: "Sit at my right hand,*
> *Until I put thy enemies beneath thy feet.*"'

David himself calls him 'master,' so how comes it that he is his son?"

Warnings against the Rabbis.

Meanwhile, the great mass of the people were listening to Jesus with delight. In the course of his teaching, Jesus also said:

"Beware of the Rabbis, who are fond of walking about in long robes, and being greeted in the streets with respect, and having the best seats in the Synagogues, and places of honour at dinners. They are the men that eat widows out of house

26 *Ex* 3. 2—6. 29—30 *Deut.* 6. 4, 5. 31 *Lev.* 19. 18. 32 *Deut.* 6. 4, 5. 33 *Deut.* 4. 39; *Lev.* 19. 18; 1 *Sam.* 15. 22. 36 *Ps.* 110. 1.

and home under the pretext of saying long prayers. These men will receive all the heavier sentence."

The Widow's Offering.

Then Jesus sat down opposite the chests for the Temple offerings, and watched how the people were putting money into them. Many rich people were putting in large sums; but one poor widow came, and put in two farthings, which make a halfpenny. On this, calling his disciples to him, Jesus said: 41 42 43

"Believe me, this poor widow has put in more than all the others who were putting money into the chests; for every one else put in something from what they had to spare, while she, in her poverty, put in all she possessed—the whole of what she had to live on." 44

Jesus foretells the Destruction of the Temple.

13 As Jesus was walking out of the Temple Courts, one of his disciples said to him: 1

"Teacher, look what fine stones and buildings these are!"

"You see these great buildings?" Jesus asked. "Not a single stone will be left here upon another, but every one will be thrown down." 2

Jesus foretells Wars and Persecutions.

When Jesus had sat down on the Mount of Olives, facing the Temple, Peter, James, John, and Andrew asked him privately to tell them when this would be, and what would be the sign when all this was near its completion. Then Jesus began: 3 4 5

"Be careful that no one leads you astray. Many will come taking my name, and saying 'I am He'; and will lead many astray. And when you hear of wars and rumours of wars, do not be alarmed; such things *must occur;* still the end is not yet here. For *nation will rise against nation, and kingdom against kingdom;* there will be earthquakes in various places; there will be famines. This will be the beginning of the birth-pangs. But look to yourselves; for they will give you up to courts of law; and you will be taken to Synagogues and beaten; and you will be brought up for my sake before governors and kings, that you may witness for me to them. But the Good News must first be proclaimed to every nation. Whenever they give you up for trial, do not be anxious beforehand about what you will say, but say whatever is given you at the moment; for it is not you who will be speaking, but the holy Spirit. Brother, too, will give brother up to death, and a father his child; and *children will turn against their parents,* and have them put to death; and you will be hated by every one on my account. But the man that endures to the end will be saved. 6 7 8 9 10 11 12 13 14

Jesus foretells the End of the Age.

As soon, however, as you see *the desecrating Horror* set up where it should not be" (the reader will see what is meant) "then those of you

7 *Dan.* 2. 28. 8 *Isa.* 19. 2. 12 *Mic.* 7. 6. 14 *Dan.* 12. 11.

who are in Judaea must take refuge in the mountains; and a 15
man on the house-top must not go down, or go in to get any-
thing out of his house; nor must one who is on his farm *turn* 16
back to get his cloak. And alas for women that are with child, 17
and for those that are nursing infants in those days! Pray, too, 18
that it may not occur in winter-time. For those days will be a 19
time of *distress, the like of which has not occurred from the beginning of* God's *creation down to the present time*—and never will again.
And had not the Lord put a limit to those days, there would 20
have been no escape for a single person; but for the sake of
God's own chosen People, he did limit them. At that 21
time if anyone says to you 'Look, here is the Christ!' 'Look
there he is!', do not believe it; for pretended Christs 22
and pretended *Prophets will arise*, and *display signs and marvels*,
to lead astray, were it possible, even God's People. As for 23
yourselves, take care; I have told you all beforehand.
In those days, after that *time of distress, the sun will be darkened,* 24
and the moon will not give her light, and the stars will be falling from 25
the sky, and the forces that are in the skies will be convulsed. Then 26
will be seen the *Son of Man coming in clouds* with great power
and glory; and then he will send the angels, and *gather* his 27
chosen ones *from the four winds, from one end of the world to the other.*

The Need for Watchfulness.

Learn the lesson taught by a fig-tree. As soon 28
as ever its branches are full of sap, and it is
bursting into leaf, you feel sure that summer is near; and so 29
may you, as soon as you see these things happening, feel sure
that he is at your very doors. Believe me, even the present 30
generation will not pass away until all this has taken place.
Earth and sky will pass away, but my words will not pass 31
away. But about that day or the hour no one knows— 32
not even the angels in Heaven, nor yet the Son—but only the
Father. Take care and be on the alert; for you do not know 33
when the time will be. It is like a man going on a journey, 34
who leaves his home, puts his servants in charge—each having
his special duty—and orders the porter to be on the watch. So 35
be on the watch, for you do not know when the Master of the
house is coming—whether in the evening, at midnight, at day-
break, or in the morning—for fear he should come suddenly 36
and find you asleep. And what I say to you I say to all—Be 37
on the watch."

Plot against Jesus.

It was now two days before the Festival of the 1 14
Passover and of Unleavened Bread. The

16 *Gen.* 19. 26. 19 *Dan.* 12. 1. 22 *Deut.* 13. 1. 24 *Isa.* 13. 10. 25 *Isa.* 34. 4.
26 *Dan.* 7. 13. 27 *Deut.* 30. 4; *Zech.* 2. 6; *Deut.* 28. 64.

Chief Priests and Rabbis were eager to find a way of arresting Jesus by a stratagem, and putting him to death; for 2
they said that they had better not do so during the Festival, for fear of a riot.

Jesus anointed by a Woman.

When Jesus was still at Bethany, in the house 3
of Simeon the leper, a woman came, while he was at table, with an alabaster jar of choice spikenard perfume of great value. She broke the jar, and poured the perfume on his head. Some of those who were present said 4
to one another indignantly:

"Why has the perfume been wasted like this? It could 5
have been sold for more than thirty pounds, and the money given to the poor."

"Let her alone," Jesus said, as they began finding fault with 6
her, "why are you interfering with her? This is a beautiful thing that she has done for me. You always have the poor 7
with you, and whenever you like you can do good to them; but you will not always have me. She has done what she 8
could; she has, in anticipation, perfumed my body for my burial. And believe me, wherever, in the whole world, the 9
Good News is proclaimed, what this woman has done will be told in memory of her."

Judas agrees to betray Jesus.

After this, Judas Iscariot, one of the Twelve, 10
went to the Chief Priests, to betray Jesus to them. On hearing what he had to say they were glad, 11
and promised to pay him for it. So he began to watch for a way of opportunely betraying Jesus.

Preparation for the Passover.

On the first day of the Festival of Unleavened 12
Bread, when it was customary to kill the Passover lambs, his disciples said to Jesus:

"Where would you like us to go and make preparations for you to eat the Passover?"

In reply, Jesus sent on two of his disciples with these directions: 13

"Go into the city, and there a man carrying a jug of water 14
will meet you; follow him; and wherever he goes in, say to the owner of the house, 'The Teacher says—Where is the room for me to eat the Passover in with my disciples?' He will 15
himself show you a large upstairs room ready prepared; and that is where you are to prepare everything for us."

So the disciples set out, went into the city, and found every- 16
thing just as Jesus told them; and they got the Passover ready.

The Passover Meal.

In the evening, Jesus went there with the 17
Twelve, and when they had taken their places 18
and were eating, he said solemnly:

"It is one of you who will betray me—*one who is eating with me.*"

18 *Ps.* 41. 9.

At this they grew sad, and began to ask him, one after another: 19
"It is not I, is it?"
"It is one of you Twelve," Jesus said, "the one beside me 20
who is dipping his bread into the dish. True, the Son of 21
Man is to go, as Scripture says of him, yet alas for that man by whom the Son of Man is being betrayed! For that man 'it would have been better never to have been born!'"

The 'Lord's Supper.'

While they were still eating, Jesus took some 22
bread, and after blessing God, broke it up, and gave it to them, with the words:
"Take it; this is my body."
Then he took a cup, and after giving thanks, gave it to them, 23
and they all drank from it.
"*This is* my *Covenant-blood*," he said, "which is poured out on 24
behalf of many. Believe me, I shall never again drink of the 25
juice of the grape, until that day when I shall drink it new in the Kingdom of God."
They then sang a hymn, and went out on to the Mount of 26
Olives.

Peter's Fall foretold.

Presently Jesus said to them: 27
"All of you will fall away; for Scripture says—
'*I will strike down the Shepherd, and the sheep will be scattered.*'
But, after I have risen from the grave, I will go before you into 28
Galilee."
"Even if everyone else falls away," Peter said, "yet I will 29
not."
"Believe me," answered Jesus, "you yourself to-day—yes, 30
this very night—before the cock crows twice, will disown me three times."
But Peter kept protesting again and again: 31
"Even if I am to die with you, I will never disown you!"
They all said the same.

Agony of Jesus at Gethsemane.

Presently they came to a garden known as 32
Gethsemane.
"Sit down here," Jesus said to his disciples, "while I am praying."
He took Peter, James, and John with him, and began to show 33
signs of great dismay and deep distress of mind.
"I am sad at heart," he said, "sad even to death; stay here, 34
and watch."
Going on a little further, he threw himself on the ground, and 35
began to pray that, if possible, he might escape his time of trial.
"Abba (Father)," he said, "all things are possible to thee; 36
take away this cup from me; yet, not what I wish, but what thou wishest."
Then he came and found the three Apostles asleep. 37

[21] *Enoch* 38. 2. [24] *Exod.* 24. 8. [27] *Zech.* 13. 7.

"Simon," he said to Peter, "are you asleep? Had you not strength to watch for a single hour? Watch and pray," he said to them all, "so that you may not fall into temptation. True, the spirit is eager, but human nature is weak." 38

Again Jesus went away, and prayed in the same words; and on his return he found them asleep, for their eyes were very weary; and they did not know what to say to him. A third time he came, and said to them: 39 40 41

"Sleep on now, and rest yourselves. It is over! My time has come. Listen! the Son of Man is being betrayed into the hands of wicked men. Get up, and let us be going. Look! my betrayer is close by." 42

Jesus taken Prisoner.

He had hardly so much as said the words when Judas, who was one of the Twelve, came up. With him was a crowd of people with swords and staffs, from the Chief Priests, Rabbis, and Councillors. Now the betrayer had arranged a signal with them. 43 44

"The man that I kiss," he had said, "will be the one; take him prisoner, and remove him in safe custody."

So as soon as Judas came, he went up to Jesus. 45

"Rabbi!" he said, and kissed him. Then the men seized Jesus, and took him prisoner. But one of those who were standing round, drawing his sword, struck a blow at the High Priest's servant, and cut off his ear. However Jesus interposed, and said to the men: 46 47 48

"Have you come out with swords and staffs to arrest me as if I were a robber? I have been among you day after day in the Temple Courts teaching, and yet you did not take me prisoner; but this is in fulfilment of the Scriptures." 49

At this his friends forsook Jesus, and all took to flight. 50

Jesus followed by a young Man.

A young man did indeed follow him, wrapped in a linen sheet. They tried to take him prisoner; but the young man left the sheet in their hands, and ran away without it. 51 52

Trial of Jesus before the High Priest.

Then they took Jesus to the High Priest; and all the Chief Priests, Councillors, and Rabbis assembled. Peter, who had followed Jesus at a distance right into the court-yard of the High Priest, was sitting there among the constables, warming himself at the blaze of the fire. Meanwhile the Chief Priests and the whole of the High Council were trying to get evidence against Jesus to warrant his being put to death, but they could not do so; for though there were many who gave false evidence against him, yet their evidence did not agree. Presently some men stood up, and gave this false evidence against him— 53 54 55 56 57

"We ourselves heard him say, 'I will myself destroy this Temple made with hands, and, in three days' time, build another made without hands.'" 58

Yet not even on that point did their evidence agree. Then the 59
High Priest stood forward, and questioned Jesus. 60
"Have you no answer to make?" he asked. "What have you to say to the evidence which these men are giving against you?"
But Jesus remained silent, and made no answer. A second 61
time the High Priest proceeded to question him.
"Are you," he asked, "the Christ, the Son of the Blessed One?"
"I am," Jesus answered, "and you will all *see the Son of Man* 62
sitting on the right hand of the Almighty; and *coming in the clouds of the sky*."
At this the High Priest tore his vestments. 63
"Why do we want any more witnesses?" he asked. "Did 64
you hear his blasphemy? What is your verdict?"
They all voted that he deserved death. Some of those 65
present began to spit at him, and to blind-fold his eyes, and strike him on the head, saying as they did so:
"Now play the Prophet!"—even the constables receiving him with blows.

Peter disowns Jesus.

While Peter was in the court-yard down below, 66
one of the High Priest's maidservants came up;
and seeing Peter warming himself, she looked closely at him. 67
"Why, you," she said, "were with Jesus of Nazareth!"
But Peter denied it. 68
"I do not know or understand what you mean," he replied.
Then he went out into the porch; and there the maidservant, 69
on seeing him, again began to say to those standing round:
"This is one of them!"
But Peter again denied it. Soon afterwards the bystanders 70
again said to him:
"There can be no doubt that you are one of them, why, you are a Galilean."
But he began to swear with the most solemn imprecations: 71
"I do not know the man you are speaking about."
Just then, for the second time, a cock crowed, and Peter 72
recollected the words that Jesus had said to him—'Before a cock has crowed twice, you will disown me three times'; and as he thought of it, his tears began to fall.

Trial of Jesus before the Roman Governor.

As soon as it was daylight, the Chief Priests, 1
after holding a consultation with the Councillors and Rabbis—that is to say, the whole High Council—put Jesus in chains, and took him away, and handed him over to Pilate.
"Are you the King of the Jews?" Pilate asked him. 2
"It is as you say," replied Jesus.

62 *Ps.* 110. 1; *Dan.* 7. 13.

Then the Chief Priests made a number of charges against him; 3
upon which Pilate questioned Jesus again. 4
"Have you no reply to make?" he asked. "Listen how many
charges they are making against you."
Jesus, however, still made no reply at all; at which Pilate was 5
astonished. Now at the Festival, Pilate used to grant 6
the people the release of any one prisoner they might ask for.
A man known as Barabbas was in custody, with the rioters who 7
had committed murder during a riot. So when the crowd went 8
up, and began to ask Pilate to follow his usual custom, he 9
answered:
"Do you want me to release the 'King of the Jews' for you?"
For he could see that it was out of jealousy that the Chief 10
Priests had handed Jesus over to him. But the Chief Priests 11
incited the crowd to get Barabbas released instead. Pilate, 12
however, spoke to them again:
"What shall I do then with the man you call the 'King of
the Jews'?"
Their cry now was: "Crucify him!" 13
"Why what harm has he done?" Pilate kept saying to 14
them.
However they shouted furiously: "Crucify him!"
So Pilate, wishing to satisfy the crowd, released Barabbas to 15
them, and after having had Jesus flogged, handed him over to
be crucified.

Jesus mocked at by the Soldiers.

The soldiers then removed Jesus, and led him 16
inside the court-yard—into the Government
House; and they called the whole regiment
together. They dressed Jesus in purple, and having twisted a 17
crown of thorns, put it on him, and then began to salute him. 18
"Long life to you, King of the Jews!" they said.
Then they kept striking him on the head with a cane, spitting 19
at him, and bowing low to him—going down on their knees;
and when they had finished mocking him, they took off the 20
purple robe, and put his own clothes on him.

Crucifixion of Jesus.

Then they led Jesus out to crucify him; and they compelled a 21
passer-by—Simeon from Cyrene—who was on his way in from
the country—the father of Alexander and Rufus—to go with
them to carry the cross. They brought Jesus to Golgotha—a 22
name which means 'Skull.' There *they wanted to* 23
give him drugged *wine;* but Jesus refused it.
Then they crucified him, and *divided* his *clothes among them,* 24
casting lots for them to settle what each should take. It was 25
nine o'clock in the morning when they crucified him. The 26
words of the charge against him, written up over his head, ran
thus—'THE KING OF THE JEWS.' And with him 27
they crucified two robbers, one on the right, and the other on

23 *Ps.* 69. 21. 24 *Ps.* 22. 18.

Jesus mocked at upon the Cross.

the left. The passers-by, meanwhile, kept 29
jeering at him, *shaking their heads*, as they said:
"Ah! you who 'destroy the Temple and build
one in three days,' come down from the cross and save your- 30
self!"
Even the Chief Priests, too, kept saying in mockery to each 31
other, while the Rabbis joined in:
"He has saved others, but cannot save himself! Let the 32
Christ, the 'King of Israel,' come down from the cross now, so
that we may see and believe."
Even the men who had been crucified with Jesus kept railing
at him.

Death of Jesus.

At mid-day a darkness came over the whole 33
country, lasting till three in the afternoon. And, 34
at three, Jesus called out loudly:
"*Eloi, Eloi, lama sabacthani?*" which means "*My God, my
God, why hast thou forsaken me?*"
Some of those standing round heard this, and said: 35
"Listen! He is calling for Elijah!"
Then a man ran, soaked a sponge in *common wine*, put it on the 36
end of a cane, and *offered it* to him *to drink*, saying as he did so:
"Wait and let us see if Elijah is coming to take him down."
But Jesus, with a loud cry, expired. The Temple curtain 37
was torn in two from top to bottom. The Roman Officer, 38
who was standing facing Jesus, on seeing the way in which he 39
expired, exclaimed:
"This man must indeed have been *a Son of God!*"
There were some women also watching from a distance, 40
among them being Mary of Magdala, Mary the mother of
James the Little and of Joseph, and Salome—all of whom used 41
to accompany Jesus when he was in Galilee, and attend on
him—besides many other women who had come up with him
to Jerusalem.

Burial of Jesus.

It was the Preparation Day—the day before 42
the Sabbath. When it was already evening, a 43
much-respected Councillor, Joseph who belonged to Ramah,
who was himself living in expectation of the Kingdom of God,
ventured to go in to see Pilate, and asked for the body of
Jesus. Pilate, however, was surprised to hear that he was 44
already dead; so he sent for the Officer, and asked if it was
really so. On learning the fact from the Officer, he gave 45
Joseph leave to take the corpse. So Joseph, having bought a 46
linen sheet, took Jesus down, wound him in the sheet, and
laid him in a tomb which had been cut out of the rock; and
then rolled a stone up against the entrance of the tomb.
Mary of Magdala, and Mary the mother of Joses, were 47
watching to see where he was laid.

29 *Ps.* 22. 7. 34 *Ps.* 22. 1. 36 *Ps.* 69. 21. 39 *Wisd. of Sol.* 2. 18.

V.—The Risen Life announced.

Women visit Jesus' Grave. When the Sabbath was over, Mary of Magdala, 1 16
Mary the mother of James, and Salome, bought
some spices in order to go and anoint the body of Jesus. And 2
very early on the first day of the week, they went to the tomb,
after sunrise. They were saying to one another: 3
"Who will roll the stone away for us from the entrance of
the tomb?"
But, on looking up, they saw that the stone, which was a very 4
large one, had been already rolled back. Going into the tomb, 5
A young Man announces the Resurrection. they saw, to their dismay, sitting on their right, a
young man in a white robe. But he said to 6
them:
"Do not be dismayed; you are looking for Jesus of Nazareth
who has been crucified; he has risen from the grave, he is not
here! Look! Here is the place where they laid him. Now go, 7
and say to his disciples and to Peter 'He is going before you
into Galilee, where you will see him, as he told you.'"
So they went out, and ran from the tomb, for they were 8
trembling and bewildered; and they did not say a word to
any one, in their awe; * * * * * *

A Late Appendix.

[But all that had been enjoined on them they reported briefly
to Peter and his companions. Afterwards, Jesus him-
self sent out by them, from east to west, the sacred and
imperishable proclamation of enduring Salvation.]

An Alternative Appendix.

[After his rising again, early on the first day of the week, Jesus 9
appeared first of all to Mary of Magdala, from whom he had
driven out seven evil spirits. She went and told the news to 10
those who had been with him and were now in sorrow and
tears; yet even they, when they heard that he was alive and 11
had been seen by her, did not believe it. Afterwards, 12
altered in appearance, he made himself known to two of them, as
they were walking, on their way into the country. They also went 13
and told the rest, but they did not believe even them.
Later on, he made himself known to the Eleven themselves as 14
they were at a meal, and reproached them with their want of
faith and their perversity, because they did not believe those

who had seen him after he had been raised from the dead.
Then he said to them: 15
"Go into all the world, and proclaim the Good News to all
creation. Those who believe it, and are baptized, will be 16
saved; but those who reject it will be condemned. Moreover 17
these signs will attend those who believe it. By my name
they will drive out evil spirits; they will speak with 'tongues';
they will take up serpents in their hands; and if they drink any 18
poison, it will not hurt them at all; they will place their hands
on sick people and they will recover."
So then Jesus, the Master, after he had spoken to them, *was* 19
taken up into Heaven and *sat at the right hand of God.* But they 20
set out, and made the proclamation everywhere, the Lord
working with them, and confirming the Message by the signs
which followed.]

19 2 *Kings* 2. 11; *Ps.* 110. 1.

THE GOOD NEWS
ACCORDING TO MATTHEW.

I.—The Birth, Parentage, and Infancy.

A Genealogy of Jesus *Christ*, a descendant of Abraham through David. 1 1

Ancestors of Jesus.

Abraham. 2
Isaac.
Jacob.
Judah, and his brothers. 3
Perez and Zerah (whose mother was Tamar).
Hezron.
Ram. 4
Amminadab.
Nashon.
Salmon. 5
Boaz (whose mother was Rahab).
Obed (whose mother was Ruth).
Jesse. 6
King David.

After David—
Solomon (whose mother was Uriah's widow). 7
Rehoboam.
Abijah. 8
Asa.
Jehoshaphat.
Jehoram.
Uzziah. 9
Jotham.
Ahaz. 10
Hezekiah
Manasseh.
Ammon.

[1] *Ps.* 2. 7

Josiah. 11
Jeconiah, and his brothers (at the time of the Exile to Babylon).

After the Exile to Babylon— 12
Shealtiel.
Zerubbabel. 13
Abiud.
Eliakim.
Azor. 14
Zadok.
Achim.
Eliud. 15
Eleazar.
Matthan.
Jacob. 16
Joseph (the husband of Mary, who became the mother of Jesus, who is called 'Christ').

So the whole number of generations from Abraham to David 17
is fourteen; from David to the Exile to Babylon fourteen; and from the Exile to Babylon to the Christ fourteen.

Birth of Jesus

The birth of Jesus Christ took place in this 18
way:—His mother Mary was engaged to be married to Joseph, but before the marriage took place, she was found to be with child—by the power of the holy Spirit.
Her intended husband, Joseph, was a good man, and being 19
unwilling to make an example of her, wished to break off his engagement with her privately. He had been thinking 20
of doing this, when an angel of the Lord appeared to him in a dream.

"Joseph, son of David," the angel said, "do not be afraid to take Mary for your wife, for her unborn child has been conceived by the power of the holy Spirit. She will give birth to 21
a son; and you shall give him the name Jesus, for he it is who will save his people from their sins."

All this happened in fulfilment of these words of the Lord by 22
the Prophet—

'Behold! the virgin will be with child and give birth to a son, 23
And they will give him the name Immanuel'

—a word which means 'God is with us.' When Joseph 24
awoke from his sleep, he did as the angel of the Lord had

[23] *Isa* 7. 14.

directed him. He made Mary his wife, but did not live with her as her husband until after the birth of her son, to whom he gave the name Jesus. 25

Visit of the Magians. 2 After the birth of Jesus at Bethlehem in Judaea, in the reign of King Herod, some Magians from the East arrived in Jerusalem, enquiring:

"Where is the new-born King of the Jews? for we saw his star in the eastern sky, and have come to do homage to him." 2

When King Herod heard the news, he was much troubled, and his anxiety was shared by the whole of Jerusalem. So he called together all the Chief Priests and Rabbis in the nation, and began making enquiries of them as to where the Christ was to be born. 3 4

"At Bethlehem in Judaea," was their answer; "for it is said in the Prophet— 5

> '*And thou, Bethlehem in Judah's land,* 6
> *Art in no way least among the chief towns of Judah;*
> *For out of thee will come a Chieftain—*
> *One who will shepherd my people Israel.*'"

On this, Herod secretly sent for the Magians, and found out from them the exact length of time that the star had been in sight. He then sent them to Bethlehem with directions to go and make careful enquiry about the child, "and as soon as you have found him," he added, "bring me word, that I, too, may go and do homage to him." 7 8

The Magians listened to what the King had to say, and then set out. To their surprise the star which they had seen in the eastern sky led them on, until it reached, and hung over, the place where the child was. At the sight of the star they were greatly delighted. Entering the house, they saw the child with his mother Mary, and fell at his feet and did homage to him. Then they unpacked their treasures, and offered to the child presents of gold, frankincense, and myrrh. But afterwards, as they had been warned in a dream not to go back to Herod, they returned to their own country another way. 9 10 11 12

Flight into Egypt. After they had left, an angel of the Lord appeared to Joseph in a dream, and said: 13

"Get up and take the child and his mother, and go for refuge into Egypt; and stay there until I tell you otherwise; for Herod is going to search for the child, in order to put him to death."

Joseph got up, and taking with him the child and his mother by night, retired to Egypt, where he stayed until Herod's death; 14 15 in fulfilment of these words of the Lord by the Prophet—

> '*Out of Egypt I called my Son.*'

6 *Mic.* 5, 2. 15 *Hos.* 11, 1.

Herod kills the Children. As soon as Herod found that he had been trifled with by the Magians, he was very angry. He sent and put to death all the boys in Bethlehem and the whole of that neighbourhood who were two years old or under, to suit the exact date which he had ascertained from the Magians. 16 Then were fulfilled these words spoken through the Prophet Jeremiah— 17

> '*A voice was heard in Ramah,* 18
> *Weeping and much lamentation—*
> *Rachel weeping for her children;*
> *And she refused all comfort,*
> "*Because,*" *said she,* "*they are gone!*"'

Removal from Egypt to Nazareth. But on the death of Herod, an angel of the Lord appeared in a dream to Joseph in Egypt, and said: 19

"Get up and take the child and his mother, and go into the Land of Israel, *for those who wanted to take* the child's *life are dead.*" 20

Joseph got up, and taking the child and his mother with him, went to the Land of Israel. 21 But hearing that Archelaus had succeeded his father Herod as King of Judaea, he was afraid to go back there; and in consequence of a warning received in a dream, he retired to the part of the country called Galilee. 22 There he settled in the town of Nazareth, in fulfilment of these words in the Prophets—'He shall be called a Nazarene.' 23

II.—The Preparation.

John's Proclamation. In those days John the Baptist first appeared, making this proclamation in the desert of Judaea— 1

"Repent, for the *Kingdom of Heaven* is close at hand." 2

This John it was who was spoken of in these words in the Prophet Isaiah— 3

> '*The voice of one loudly crying in the desert:*
> "*Make ready the way of the Lord,*
> *Make his paths straight.*"'

As for John, his clothing was of camels' hair, and he had *a belt of leather round his waist,* and his food consisted of locusts and wild honey. 4 Upon this, Jerusalem, with all Judaea, 5 and the whole neighbourhood of the Jordan, went to him and 6 were baptized by him in the river Jordan, confessing their sins.

18 *Jer.* 31. 15. 20 *Exod.* 4. 19. 2 *Dan.* 2. 44. 3 *Isa.* 40. 3. 4 2 *Kings* 1. 8

When, however, John saw many of the Pharisees and Sadducees coming to receive his baptism, he said to them: 7

"You offspring of vipers! Who has prompted you to seek refuge from the coming judgement? Make your life, then, consistent with your repentance. Do not dream of saying to yourselves 'Abraham is our ancestor,' for, I tell you, out of these very stones God is able to raise descendants for Abraham! Already, too, the axe is lying at the root of the trees. So every tree that fails to bear good fruit will be cut down and thrown into the fire. I, for my part, baptize you in water to teach repentance; but *the One who is Coming* after me is more powerful than I am, and I am not of sufficient importance even to carry his shoes. He will baptize you in the holy Spirit and in fire. His flail is in his hand, and he will thoroughly clear his threshing-floor, and store his corn in the barn, while the chaff he will burn with inextinguishable fire." 8 9 10 11 12

Baptism of Jesus. At this time Jesus came up from Galilee to the Jordan, to John, to be baptized by him. But John tried to prevent him. 13 14

"It is I," he said, "who need to be baptized by you; why then do you come to me?"

"Let it be so for the present," Jesus answered, "for it is proper for us to satisfy in this way every religious requirement." 15

Upon this, John yielded. After his baptism Jesus had but just come up from the water, when the sky opened, and he saw the Spirit of God coming down, like a dove, and alighting upon him, while from the sky came a voice which said: 16 17

"*This is my son, my beloved,*
In whom I delight."

Temptation of Jesus. Then Jesus was led up into the desert by the Spirit to be tempted by the Devil. And after he had fasted for forty days and forty nights, he became hungry. 4 1 2

Then the Tempter came up to him, and said: 3

"If you are really the *Son of God*, tell these stones to become loaves of bread."

But Jesus answered: "Scripture says— 4

'*It is not on bread alone that man is to live, but on every word that comes from the mouth of God.*'"

The Devil next took him to the Holy City, and placing him on the parapet of the temple, said to him: 5 6

"If you are really the Son of God, throw yourself down, for Scripture says—

'*He will give his angels commands about thee,*
And on their hands they will upbear thee,
That thou may'st never strike thy foot against a stone.'"

11 *Ps.* 118. 26. 17 *Ps.* 2. 7; *Isa.* 42. 1. 3 *Ps.* 2. 7. 4 *Deut.* 8. 3. 6 *Ps.* 91 11—12.

"Scripture also says," Jesus answered, 7

"'*Thou shalt not tempt the Lord thy God.*'"

The third time, the Devil took Jesus on to a very high moun- 8
tain, and showing him all the kingdoms of the world and their
grandeur, said to him: 9

"Everyone of these I will give you, if you will fall at my feet
and do homage to me."

Upon this Jesus said to him: 10

"Begone, Satan! for Scripture says—

'*Thou shalt do homage to the Lord thy God, and worship him only.*'"

Then the Devil left him alone, and angels came and attended 11
on him.

III.—The Work in Galilee.

Jesus settles at Capernaum. When Jesus heard that John had been given 12
into custody, he retired to Galilee. Afterwards, 13
leaving Nazareth, he went and settled at Caper-
naum, which is by the lake-side, within the borders of Zebulun
and Naphtali; in fulfilment of these words in the Prophet 14
Isaiah—

'*The Land of Zebulun and the land of Naphtali,* 15
And that along the Road by the Lake, and beyond the Jordan,
With Galilee of the heathen—
The people who were sitting in darkness 16
Have seen a great Light,
And for those who were sitting in the shadow-land of Death,
A Light has risen!'

Jesus begins his Work. At that time Jesus began to make this procla- 17
mation—

"Repent, for the Kingdom of Heaven is close at hand."

Call of four Disciples. One day, as Jesus was walking by the Lake of 18
Galilee, he saw two brothers—the Simon who is
called Peter and his brother Andrew, who were fishermen—
casting a net into the lake.

"Come and follow me," Jesus said, "and I will set you to 19
fish for men."

At once the two men left their nets and followed him. 20

Going further on, he saw two other men who were also 21
brothers, Zebediah's sons James and his brother John, in the

7 *Deut.* 6. 16. 10 *Deut.* 6. 13. 15—16 *Isa.* 9. 1—2.

boat with their father, mending their nets. Jesus called them, 22
and at once they left the boat and their father, and followed him.

Jesus preaches in Galilee.

Jesus then went round the whole of Galilee, 23
teaching in their Synagogues, proclaiming the
Good News of the Kingdom, and curing every
kind of disease and illness among the people; and his fame 24
extended through the whole of Syria. People brought to him
all who were ill with various diseases, or who were suffering
pain—any who were either possessed, or lunatic, or paralyzed;
and he cured them. He was followed, too, by large crowds 25
from Galilee, the district of the Ten Towns, Jerusalem, Judaea,
and the other side of the Jordan.

'THE SERMON ON THE MOUNT.'

At the sight of the crowds of people, Jesus 1 5
went up the hill, and when he had taken his seat,
his disciples came up to him; and he began to 2

The truly Happy.

teach them as follows:
"Happy are *the poor*—in spirit, for it is to them 3
that the Kingdom of Heaven belongs.
Happy are *the sorrowful*, for it is they who will be *comforted*. 4
Happy are *the gentle*, for it is they who *will inherit the earth*. 5
Happy are those that hunger and thirst—for the Right, for it 6
is they who will be plentifully fed.
Happy are the merciful, for it is they who will have mercy 7
shown them.
Happy are the *pure—in heart*, for it is they who will see God. 8
Happy are the peacemakers, for it is they who will be called 9
sons of God.
Happy are those that have been persecuted—in the cause of 10
Right, for it is to them that the Kingdom of Heaven belongs.
Happy are you whenever people abuse you, and persecute 11
you, and say everything bad of you—untruly, and on my
account. Be glad and rejoice, because your recompence in 12
Heaven is great; it was indeed, in just the same way, that
people persecuted the Prophets who preceded you.

A real Disciple of Jesus.

It is you who are the Salt of the earth; but 13
should salt lose its strength, what will you use to
restore its saltness? It is no longer good for
anything, but is thrown away, and trampled underfoot. It is 14
you who are the Light of the world. It is impossible for a
town that stands on a hill to escape notice. Nor do people 15

Lesson from a Lamp.

light a lamp and cover it over, but they put it on
the lamp-stand, where it gives light to every
one in the house. In the same way, let your light shine before 16
the eyes of your fellow-men, so that, seeing your good actions,
they may praise your heavenly Father.

The old Law and the new—

Do not imagine that I have come to do away 17
with the Law or the Prophets; I have not come

[3] *Isa.* 61. 1. [4] *Isa.* 61. 2. [5] *Ps.* 37. 11. [8] *Ps.* 24. 4.

to do away with them, but to complete them. For, believe 18
me, till the earth and the sky disappear, not even the dot of an
'i' or the cross of a 't' will disappear from the Law—not
until all is done. Any one therefore who breaks one of the 19
least of these commandments, and teaches others to do so, will
be counted of least importance in the Kingdom of Heaven;
whereas any one who acts up to them, and teaches others to
do so, will be counted great in the Kingdom of Heaven.
Unless, indeed, your religion is superior to that of the Phari- 20
sees and Rabbis, you will not, I tell you, even enter the
Kingdom of Heaven.

on Anger,

You have heard that to our ancestors it was 21
said—'*Thou shalt not commit murder*, and whoever
commits murder shall be liable to be brought to trial.' I, 22
however, tell you that any one that is angry with his brother will
be liable to be brought to trial; and if any one says to his brother
'You fool,' he will be liable to be brought before the High
Council, while if any one says 'You scoundrel,' he will be liable to
be sent to the fiery Pit. So if, when presenting your gift at the 23
altar, you there remember that your brother has some grievance
against you, leave your gift there, before the altar, and go and 24
make friends with your brother first; then come, and present
your gift. Be ready for a reconciliation with your opponent, 25
even when you meet him on your way to the court; for fear he
should hand you over to the judge, and the judge to his officer,
and so you should be thrown into prison. Believe me, you will 26
not get out from there until you have paid the last farthing
due.

on Impurity,

You have heard that it was said—'*Thou shalt not* 27
commit adultery.' I, however, tell you that 28
any one who looks at a woman with a lustful intent has already
committed adultery with her in his heart. So if your right eye is a 29
snare to you, tear it out and throw it away. It is better for you to
lose one part of your body, than to have the whole of it thrown
into the Pit. And if your right hand is a snare to you, cut 30
it off and throw it away. It is better for you to lose one
part of your body, than to have the whole of it go down to the
Pit.

on Divorce,

It was also said—'*Let any one who divorces his wife* 31
serve her with a notice of separation.' I, how- 32
ever, tell you that any one who divorces his wife, except on the
ground of her unchastity, leads to her becoming an adulteress;
while any one who marries her after her divorce becomes an
adulterer.

on Oaths,

Again, you have heard that to our ancestors it was 33
said—'*Thou shalt not break an oath, but thou shalt keep*
thine oaths as a debt due to the Lord.' I, however, tell you not 34
to take an oath at all, either by *Heaven*, since *that is* God's

27 *Exod.* 20. 13. 27 *Exod.* 20. 14. 31 *Deut.* 24. 3 33 *Num.* 30. 2; *Deut.* 23. 21,

throne, or by *the earth*, since that is his *footstool*, or by Jerusalem, since that is the *city of the Great King*. Nor must you swear by your head, since you cannot make a single hair either white or black. Your words then should be simply 'Yes' or 'No'; anything beyond this has evil at its root.

on Revenge. You have heard that it was said—'*An eye for an eye and a tooth for a tooth.*' I, however, tell you not to resist a man who injures you; but if any one strikes one of you on the right cheek, turn the other to him too; and when any one wants to go to law with you and get your coat, let him take your cloak as well; and if any one forces you to go one mile, go two miles with him. Give to those that ask of you; and, when people want to borrow from you, do not turn away from them.

on Love. You have heard that it was said—'*Thou shalt love thy neighbour* and hate thy enemy.' I, however, say to you—Love your enemies, and pray for those who persecute you, that you may become true children of your heavenly Father; for he causes his sun to rise upon the bad as well as the good, and sends rain upon those who do wrong as well as upon those who do right. For if you love only those that love you, what recompence will you get? Even tax-gatherers do that! And if you show courtesy to your brothers only, what more are you doing than others? Even heathen do that!

You then *are to be perfect* as your heavenly Father is.

About Giving. Take care not to fulfil your religious duties in public with a view to being seen by others; if you do, your heavenly Father has no recompence for you.

So when you distribute charity, do not have a trumpet blown in front of you, as hypocrites do in the Synagogues and in the streets, that they may be praised by other men. That, believe me, is all their recompence! But when you are giving in charity, do not let your left hand know what your right hand is doing, so that your charities may be in secret; and then your Father, who sees what is done in secret, will repay you.

About Praying. And when you pray, you are not to behave as hypocrites do. They like to pray standing in the Synagogues and at the corners of the streets, for others to see them. That, believe me, is all their recompence! But whenever one of you prays, *let him go into his own room, shut the door, and pray* to his Father who is in secret; and then his Father, who sees what is done in secret, will repay him. When praying, do not say the same words over and over again, as is done by the heathen, who fancy that by using many words they will get a hearing. Do not copy their example, for God, your Father, knows your needs before you ask him. You, therefore, are to pray in this way—

34 *Isa.* 66. 1. 35 *Ps.* 48. 2. 38 *Exod.* 21. 24. 43 *Lev.* 19. 18. 48 *Deut.* 18. 13. 6 *Isa* 26 20; 2 *Kings* 4. 33.

The Lord's Prayer.

'Our heavenly Father,
May thy Name be held holy,
thy Kingdom come,
and thy will be done—
on earth, as in Heaven.
Give us to-day
our bread for the day before us;
And forgive us our debts,
as we, too, have forgiven our debtors;
And do not take us into temptation,
but rescue us from Evil.'

For if you forgive other people their offences, your heavenly Father also will forgive you yours; whereas if you do not forgive others their offences, your Father will not forgive yours either.

About Fasting.

And when you fast, do not put on gloomy looks, as hypocrites do who disfigure themselves for other people to see that they are fasting. That, believe me, is all their recompence! But when one of you fasts, let him anoint his head and wash his face, so that others may not notice that he is fasting, but that his Father who is in secret may; and then his Father, who sees what is done in secret, will repay him.

About the true Treasure.

Do not store up treasures for yourselves on earth, where moths and rust destroy them, and thieves break in and steal. But store up treasures for yourselves in Heaven, where no moths or rust destroy them, and where thieves do not break in or steal. For where your treasure is, there, too, will your heart be.

Light and Darkness.

The lamp of the body is the eye. If your eye is unclouded, your whole body will be lighted up; but if your eye is diseased, your whole body will be dark. And if the inner light is darkness, how intense must that darkness be!

The Cares of Life.

No one can be servant to two masters, for either he will dislike one and like the other, or he will attach himself to one and scorn the other. You cannot serve both God and Gold.

That is why I say to you—Do not be anxious about your life here—what you will have to eat or drink; nor yet about the clothes for your body. Is not your life more important than its food, and your body than its clothes? Look at the wild birds—they neither sow, nor reap, nor gather into barns; and yet your heavenly Father feeds them! And are not you worth more than they? Which of you, however anxious he is about it, can prolong his life a single moment? What use either is there in being anxious about clothing? Mark the wild lilies, how they grow! They neither toil nor spin; yet, I tell you, even Solomon in all his grandeur was not robed like one of them. If, then, God clothes in this way the very wild-flowers, which are living to-day, and will be used for the oven to-morrow, will he not much more do the same for you, you who have so

little faith? Do not then ask anxiously 'What can we get to eat?' or 'What can we get to drink?' or 'What can we get to wear?' For all these things the heathen are eager about, and your heavenly Father knows that you need them all. But first be eager about his Kingdom, and about what he thinks right, and then all these things will be given you in addition. So do not be anxious about to-morrow, for to-morrow will have anxieties of its own. Each day brings trouble enough for itself.

About Judging of Others.

Do not sit in judgement upon others, so that others may not sit in judgement upon you. For just as you judge others, you yourselves will be judged, and the same measure that you give will be given to you. Why, too, do you look at the splinter in your brother's eye, and pay no attention at all to the beam in your's? How are you going to say to your brother 'Let me take out the splinter from your eye,' when all the time there is a beam in your own? Hypocrite! Take out the beam from your own eye first, and then you will see clearly how to take out the splinter from your brother's.

Do not give what is sacred to dogs; nor yet throw your pearls before pigs, for fear they should trample them under their feet, and then turn and attack you.

Encouragement to Prayer.

Ask, and your prayer will be granted; search, and you will find; knock, and the door will be opened to you. Indeed, it is always those that ask who get, those that search who find, and those that knock to whom the door will be opened. Who among yourselves, when his son asks him for a loaf, will give him a stone, or when he asks for a fish, will give him a snake? Well then, if you, wicked as you are, know how to give good gifts to your children, how much more will your heavenly Father give good things to those that ask him!

The Golden Rule.

Always, then, treat others as you would like them to treat you; that indeed is both the Law and the Prophets.

The two Roads.

Go in by the small gate. Broad and spacious indeed is the road which leads to destruction, and those that go in by it are many; whereas small is the gate, and narrow the road, which leads to Life, and those that find it are few.

True and false Teachers.

Beware of pretended Teachers—men who come to you wrapped in sheepskins, but are ravenous wolves underneath. It is by the fruit of their lives that you must judge them. Do people gather bunches of grapes from thorn-bushes, or figs from thistles? So, too, every sound tree bears good fruit, while an unhealthy tree bears bad fruit. It is not possible for a sound tree to bear bad fruit, nor for an unhealthy tree to bear good fruit. Every tree that fails to bear good fruit is cut down and thrown into the fire. Hence it is by

their fruit that you must judge Teachers. It is not every 21
one who says to me 'Master! Master!' who will enter the
Kingdom of Heaven, but only those who do the will of my
heavenly Father. *On that Day* many will say to me 'Master, 22
Master, was it not in your name that we taught, and in your
name that we drove out evil spirits, and in your name that we
did many miracles?' And then I shall say to them plainly 'I 23
never knew you. *Leave me, you who live in sin.*'

The two Foundations.

Every one, then, that listens to this teaching 24
of mine and acts upon it may be compared to a
prudent man, who builds his house upon rock. Down comes 25
the rain, the rivers rise, the winds blow and beat upon the
house, and yet it does not fall, because its foundations are upon
rock. But every one that listens to this teaching of 26
mine and does not act upon it may be compared to a foolish
man, who builds his house on sand. Down comes the rain, 27
the rivers rise, the winds blow and strike upon that house, and
it falls; and great indeed is its downfall."

By the time Jesus had finished speaking, the crowd was 28
greatly struck with his teaching. For he was teaching them 29
like one who had authority, and not like their own Rabbis.

Cure of a Leper.

When Jesus had come down from the hill, great 1
crowds of people followed him. And here 2
he saw a leper who came up and bending low to him, said:

"Master, if only you are willing, you are able to heal me."

Stretching out his hand, Jesus touched him, saying as he did 3
so:

"I am willing; be healed."

Instantly his leprosy was healed; and then Jesus said to him: 4

"Take care not to tell anyone, but go and *show* yourself *to the Priest*, and offer the gift which Moses directed, for a proof of your cure to the people."

Cure of an Officer's Servant.

After Jesus had entered Capernaum, a Captain 5
in the Roman army came up to him, begging for
help.

"Sir," he said, "my manservant is lying ill at my house with 6
a stroke of paralysis, and is suffering terribly."

"I will come and cure him," Jesus replied. 7

"Sir," the Captain went on, "I am not important enough for 8
you to come under my roof; but only say the word and my
manservant will be cured. For I myself am a man under the 9
orders of others, with soldiers under me; and if I say to one

22 *Isa.* 2. 11. 23 *Ps.* 6. 8. 4 *Lev.* 13. 49.

of them 'Go,' he goes, and to another 'Come,' he comes, and to my servant 'Do so and so,' he does it."

On hearing this, Jesus was surprised, and said to those following him: 10

"Never in any Israelite have I met with such faith as this! Yes, and many will come in *from East and West* and take their 11 places at table beside Abraham, Isaac, and Jacob, in the Kingdom of Heaven; while the heirs to the Kingdom will be 12 'banished into the darkness' outside, where there will be weeping and grinding of teeth."

Then Jesus said to the Captain: 13

"Go now, and it shall be according to your faith."

And the man was cured that very instant.

Cure of Peter's Mother-in-law.

When Jesus went into Peter's house, he found 14 Peter's mother-in-law down with fever. On his 15 touching her hand, the fever left her, and she rose and began waiting upon him.

Cure of many Persons.

In the evening the people brought to Jesus 16 many who were possessed; and he drove out the spirits with a word, and cured all who were ill, in 17 fulfilment of these words in the Prophet Isaiah—

'*He took our infirmities on himself, and bore the burden of our diseases.*'

Tests of Sincerity.

Seeing a crowd round him, Jesus gave directions 18 to cross the lake.

Here a Rabbi came up to him, and said: 19

"Teacher, I will follow you wherever you go."

"Foxes have holes," Jesus answered, "and wild birds have 20 roosts, but the *Son of Man* has nowhere to lay his head."

"Master," said another, who was a disciple, "give me leave 21 to go and bury my father first."

But Jesus answered: 22

"Follow me, and leave dead men to bury their own dead."

Jesus stills a Storm.

Then he got into the boat, followed by his dis- 23 ciples. Suddenly so great a storm began on the 24 lake, that the waves broke right over the boat. Jesus himself was asleep; and the disciples came and roused 25 him.

"Master," they said, "save us, our lives are in danger!"

"Why are you so cowardly?" said Jesus. "How little faith 26 you have!"

Then Jesus got up and rebuked the winds and the lake, and a great calm followed. The men were amazed, and 27 exclaimed:

"What kind of man is this, that even the winds and the lake obey him!"

11 *Mal.* 1. 11. 12 *Enoch* 10. 4 17 *Isa.* 53. 4. 20 *Dan.* 7. 13.

Cure of Two Madmen.

Afterwards, on getting to the other side—the country of the Gadarenes—Jesus met two men who were possessed, coming out of the tombs. They were so extremely violent that no one was able to pass that way. Suddenly they called out: 28 29

"What do you want with us, you Son of God? Have you come here to torment us before our time?"

A long way off, there was a drove of many pigs, feeding; and the evil spirits begged Jesus, if he were going to drive them out, to send them into the drove of pigs. 30 31

"Go," he said. 32

So the spirits came out, and went into the pigs; and the whole drove rushed down the steep slope into the lake, and met their death in the water! At this the men who tended them ran away to the town, and carried the news of all that had occurred, including what had happened to the possessed men. At the news the whole town went out to meet Jesus, and when they saw him, they entreated him to go away from their district. 33 34

Cure of a paralyzed Man.

Afterwards Jesus got into a boat, crossed the lake, and came to his own city. Here some people brought to him a paralyzed man on a bed. 1 2

When Jesus saw their faith, he said to the man:

"Courage, my son! your sins are forgiven."

Then some of the Rabbis said to themselves: 3

"That is blasphemy!"

Knowing their thoughts, Jesus said: 4

"Why do you cherish such wicked thoughts? Which, I ask, is the easier?—to say 'Your sins are forgiven'? or to say 'Get up, and walk'? But that you may know that the Son of Man has power on earth to forgive sins—" then he addressed the paralyzed man—"Get up, take your bed, and go home." 5 6

The man got up and went home. When the crowd saw this, they were awe-struck, and praised God for giving such power to men. 7 8

Call of Matthew.

As Jesus was passing on, he saw a man, called Matthew, sitting in the tax-office, and said to him: 9

"Follow me."

Matthew got up and followed him.

Jesus blamed for his Companions.

Later on, when he was in the house at table, a number of tax-gatherers and godless people had come in, and were at table with Jesus and his disciples. When the Pharisees saw this, they said to his disciples: 10 11

"Why does your Teacher eat in the company of tax-gatherers and godless people?"

On hearing this, Jesus said: 12

"It is not the healthy who need a doctor, but only those who

are ill. Go and learn what this means—'*It is mercy I wish for,* 13
and not sacrifice': for I did not come to invite the pious, but the godless."

The Disciples blamed for not Fasting.

At this point John's disciples came to Jesus, 14
and asked:
"Why is it that we and the Pharisees are fasting, while your disciples are not."
Jesus answered: 15
"Is it possible for the bridegroom's friends to mourn as long as he is with them? A time, however, will come, when the bridegroom will be parted from them, and they will fast then.
No one ever puts a piece of unshrunk cloth on an old garment; 16
for such a patch tears away from the garment, and a still worse rent is made. Nor do people put new wine into old 17
wine-skins; for, if they do, the skins burst, the wine runs out, and the skins are lost; but they put new wine into fresh skins, and so both are preserved."

Jair's Request.

As Jesus was speaking to them in this way, a 18
President of a Synagogue came up, and bending low before him, said:
"My daughter has just died; but come and place your hand on her, and she will be restored to life."
So Jesus got up and followed him, and his disciples went too. 19
Meanwhile a woman, who had been suffering from hae- 20
morrhage for twelve years, came up behind and

Cure of an afflicted Woman.

touched the *tassel* of his *cloak*.
"If I only touch his cloak," she said to herself, 21
"I shall get well."
Turning and seeing her, Jesus said: 22
"Courage! my daughter, your own faith has made you well."
And the woman got well from that moment. When 23

The President's Daughter restored to Life.

Jesus reached the President's house, he saw the fife-players, and a number of people all in confusion.
"Go away," he said; "the little girl is not 24
dead; she is asleep."
They began laughing at him; but, when the people had been 25
sent out, Jesus went in, and took the little girl's hand, and she got up. The news of this spread over all that part of 26
the country.

Cure of two blind Men.

As Jesus was passing on from there, he was 27
followed by two blind men, who kept calling out:
"Take pity on us, Son of David!"
When he had gone indoors, the blind men came up to him; 28
and Jesus said to them:
"Do you believe that I am able to do this?"

13 *Hos.* 6. 6. 20 *Num.* 15. 38.

"Yes, Master!" they said.
Upon that he touched their eyes, and said: 29
"It shall be according to your faith."
Then their eyes were opened. Jesus sternly cautioned 30
them to be careful not to let any one hear of it. But the men 31
went out, and spread the news about him through all that part of the country.

Cure of a dumb Man. Just as they were going out, some people brought 32
up to Jesus a dumb man who was possessed; and 33
as soon as the evil spirit had been driven out, the dumb man spoke. The people were astonished at this.
"Nothing like this has ever been seen in Israel!" they exclaimed; but the Pharisees said: 34
"He drives the evil spirits out by the help of their own chief."

The People Taught and cured. Then Jesus went round all the towns and the 35
villages, teaching in their Synagogues, proclaiming the Good News of the Kingdom, and curing every kind of disease and sickness.
But when he saw the crowds, his heart was touched with 36
pity for them, because they were distressed and harassed *like sheep without a shepherd;* and he said to his disciples: 37
"The harvest is heavy, but the labourers are few. So pray 38
to the Owner of the harvest to send labourers to do the harvesting."

The twelve Apostles commissioned. Then calling his Twelve Disciples to him, Jesus 1
gave them authority over wicked spirits, so that they could drive them out, as well as the power of curing every kind of disease and sickness.
The names of the Twelve Apostles are these: 2
The Simon who is called Peter, first, and his brother Andrew,
James the son of Zebediah, and his brother John;
Philip and Bartholomew; 3
Thomas, and Matthew the tax-gatherer;
James the son of Alphaeus, and Thaddaeus;
Simon the Zealot, and Judas Iscariot—the one who betrayed 4
him.

Directions to the Apostles. These twelve Jesus sent out, after giving them 5
the following directions—

"Do not go to the heathen, or enter any Samaritan town, but 6
make your way to the lost sheep of Israel. And on your way 7
make this proclamation—'The Kingdom of Heaven is close at hand.' Cure the sick, raise the dead, heal lepers, drive out evil 8
spirits. You have received free of cost, give free of cost.
Do not provide yourselves with gold, or silver, or pence in your 9

[36] *Num.* 27. 17.

pockets; not even with a bag for the journey, or a change of clothes, or shoes, or even a stick; for the worker is worth his food. Whatever town or village you go to stay at, inquire for some worthy person there, and remain there till you leave. As you enter his house, express your good wishes for it. Then, if the house proves worthy, let your blessing rest upon it, but if it proves unworthy, let your blessing return upon yourselves. If no one welcomes you, or listens to what you say, as you leave that house or that town, shake off its dust from your feet. Believe me, the doom of the land of Sodom and Gomorrah will be more bearable in the 'Day of Judgement' than the doom of that town.

Cautions to the Apostles.

Remember, I am sending you out like sheep among wolves. So be as wise as serpents, and as blameless as doves. And be on your guard against your fellowmen, for they will give you up to courts of law, and flog you in their Synagogues; and you will be taken, for my sake, before governors and kings, so as to witness for me to them and to the heathen. Whenever they give you up, do not be anxious about how you will speak or what you will say, for you will be told at the moment what to say; for it is not you who will be speaking, but the Spirit of your Father which speaks within you. Yes, and brother will give brother up to death, and a father his child; and *children will turn against their parents*, and have them put to death; and you will be hated by every one on my account. But the man that endures to the end will be saved. But when they persecute you in one town, escape to the next; for, believe me, you will not have got to the end of the towns of Israel before the Son of Man comes.

Encouragements to the Apostles.

A scholar is not above his teacher, nor a servant above his master. It is enough for a scholar to be treated like his teacher, and a servant like his master. If the head of the house has been called Baal-zebub, how much more the members of his household! Do not, therefore, be afraid of them. There is indeed nothing covered up which will not be uncovered, nor anything kept secret which will not become known. What I tell you in the dark, say again in the light; and what is whispered in your ear, proclaim upon the housetops. And do not be afraid of those that kill the body, yet are unable to kill the soul; but rather be afraid of him who is able to destroy both soul and body in the Pit. Do not two sparrows sell for a halfpenny? and yet not one of them will fall to the ground without your Father's consent. While as for you, the very hairs of your head are all counted. Do not therefore be afraid; you are of more value than many sparrows.

Every one indeed who will acknowledge me before his fellow men, I, on my part, will acknowledge before my heavenly

15 *Enoch* 10. 6. 21 *Mic.* 7. 6.

Father; but if any one disowns me before his fellow men, I too will disown him before my heavenly Father. 33

Cost of Christ's Service.

Do not imagine that I have come to bring peace upon the earth. I have come to bring, not peace, but the sword. Indeed I have come to set a man against his *father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. A man's enemies will be the members of his own household.* Those who love father or mother more than me are not worthy of me; and those who love son or daughter more than me are not worthy of me. And the man who does not take his cross and follow where I go is not worthy of me. Those who have secured their lives will lose them, while those who, for my sake, have lost their lives will secure them. 34 35 36 37 38 39

Rewards of Service.

Those who welcome you are welcoming me; and those who welcome me are welcoming him who made me his Messenger. Those who welcome a Prophet, because he is a Prophet, will get a Prophet's recompence; and those who welcome a good man, because he is a good man, will get a good man's recompence. And if any one gives but a cup of cold water to one of these lowly ones because he is a disciple, believe me, he will certainly get his recompence." 40 41 42

Jesus preaches in the Towns.

After Jesus had finished giving instructions to his Twelve Disciples, he left that place in order to teach and preach in their towns. 1

John's Message to Jesus.

Now John heard in prison what the Christ was doing, and sent some of his disciples with this message— 2 3

"Are you *the Coming One*, or are we to look for some one else?"

To this question Jesus' answer was— 4

"Go and report to John what you hear and see—*The blind are gaining their sight* and the lame are walking, the lepers are being healed and the deaf are getting their hearing, the dead too are being raised to life, and *the Good News is being told to the poor*. And happy is the man who finds no hindrance in me. 5 6

Testimony of Jesus to John.

While these men were going back, Jesus began to say to the crowds with reference to John: 7

"What did you go out into the desert to look at? A reed waving in the wind? If not, what did you go out to see? A man richly dressed? Why, those who wear rich things are to be found in the courts of kings! What then did you go out for? To see a Prophet? Yes, indeed, and something more 8 9

[35—36] *Mic.* 7. 6. [3] *Ps.* 118. 26. [5] *Isa.* 61. 1.

than a Prophet; for this is the very man of whom Scripture says— 10

> '*Behold, I am myself sending my Messenger before thy face,*
> *And he shall prepare thy way before thee.*'

Believe me, no one born of a woman has yet arisen who is greater than John the Baptist; and yet those of least importance in the Kingdom of Heaven are greater than he. From the time of John the Baptist, till this very hour, the Kingdom of Heaven has been taken by force, and men using force have been seizing it. For the teaching of all the Prophets and of the Law continued till the time of John; and—if you are ready to accept it—John is himself the Elijah who was to come. Let all who have ears listen! But to what shall I compare the present generation? It is like some little children sitting in the market-places and calling out to their playmates— 11 12 13 14 15 16 17

'We have played the fife for you, but you have not danced;
We have wailed, but you have not wrung your hands.'

For when John came—a man who neither ate nor drank like other people—men said 'He has an evil spirit in him'; and now that the Son of Man has come, eating and drinking like other people, they are saying 'Here is a glutton and a wine-drinker, a friend of tax-gatherers and godless people!' In all this, Wisdom is vindicated by her actions." 18 19

Doom of the Towns of Galilee.

Jesus then began to reproach the towns in which most of his miracles had been done, because they had not repented: 20

"Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles which have been done in you had been done in Tyre and Sidon, they would have repented in sack-cloth and ashes long ago. Yet, I tell you, the doom of Tyre and Sidon will be more bearable in the Day of Judgement than yours. 21 22

And you, too, Capernaum! Will you *exalt yourself to Heaven? You shall go down to the Place of Death.* For if the miracles which have been done in you had been done in Sodom, it would have been standing to this day. Yet, I tell you the doom of Sodom will be more bearable in the Day of Judgement than yours." 23 24

Blindness of human Wisdom.

At that same time Jesus uttered the words: 25

"I thank thee, Father, Lord of Heaven and earth, that, though thou hast hidden these things from the wise and clever, thou hast revealed them to the child-like! Yes, Father, I thank thee that this has seemed good to thee. 26

Everything has been committed to me by my Father; nor does any one fully know the Son except the Father, or fully know the Father except the Son and any one to 27

10 *Mal.* 3. 1. 23 *Isa.* 14. 13—15.

whom the Son may choose to reveal him. Come to 28
me, all you who are toiling and burdened, and I
Jesus invites the Weary. will give you rest! Take my yoke upon you, and 29
learn from me, because I am gentle and lowly-
minded, *and you will find rest for your souls;* for my yoke is easy, 30
and my burden is light."

The Disciples accused of breaking the Sabbath. About the same time Jesus walked through the 1
cornfields one Sabbath. His disciples became
hungry, and began to pick some ears of corn and
eat them. But when the Pharisees saw this, they 2
said:

"Look! your disciples are doing what it is wrong to do on a Sabbath!"

"Have not you read," Jesus replied, "what David did, when 3
he and his companions became hungry—how he went into the 4
House of God, and how they ate *the consecrated bread*, which he
and his companions had no right to eat, but only the priests?
And have not you read in the Law that, on the Sabbath, the 5
priests in the Temple break the Sabbath and yet are not
guilty? Here, however, I tell you, there is something greater 6
than even the Temple! And had you learnt the meaning of the 7
words '*It is mercy I wish for, and not sacrifice*,' you would not
have condemned those who are not guilty. For the Son of 8
Man is master of the Sabbath."

Cure of a Man with a withered Hand. Passing on, Jesus went into their Synagogue, 9
and there he saw a man with a withered hand. 10
The people asked Jesus whether it was allowable
to work a cure on the Sabbath—in order to have
a charge to bring against him. But Jesus said to them: 11

"Which of yourselves, if he had only one sheep, and that
sheep fell into a pit on the Sabbath, would not lay hold of it
and pull it out? And how much more precious is a man than a 12
sheep! Therefore it is right to do good on the Sabbath."
Then he spoke to the man. 13

"Stretch out your hand," he said.

The man stretched it out; and it had become as sound as the other. On coming out, the Pharisees plotted against 14
Jesus, with a view to putting him to death.

Jesus avoids the Pharisees. Jesus, however, came to know of it, and went 15
away from that place. A number of
people followed him, and he cured them all; but 16
he warned them not to tell any one about him, in fulfilment of 17
these words in the Prophet Isaiah—

18 '*Behold! the servant of my choice,*
My beloved—the delight of my heart!
I will breathe my spirit upon him,
And he shall announce a time of judgement to the heathen.

29 *Jer.* 6. 16. 4 1 *Sam.* 21. 1 7 *Hos.* 6. 6. 18 *Isa.* 41. 8; 42. 1.

He will not wrangle or brawl,
Nor will any one hear his voice in the streets; 19
A reed that has been bruised he will not break,
And a smouldering wick he will not quench, 20
Till he has brought the judgement to a victorious end.
And on his name will the heathen rest their hopes.' 21

Cure of a blind and dumb Man.

Then some people brought to Jesus a possessed man, who was blind and dumb; and he cured him, so that the man who had been dumb both talked and saw. At this all the people were astounded. 22 23

"Is it possible that this is the son of David?" they exclaimed. The Pharisees heard of this and said: 24

Jesus accused of Acting by the Help of Satan.

"He only drives out evil spirits by the help of Baal-zebub their chief."

Jesus, however, was aware of what was passing in their minds, and said to them: 25

"Any kingdom at variance within itself is on the way to desolation, and any town or household at variance within itself will not last. So if Satan drives Satan out, he must be at variance with himself; and how then can his kingdom last? In my case, too, if it is by Baal-zebub's help that I drive out evil spirits, by whose help is it that your own sons drive them out? Therefore they shall themselves be your judges. But if it is by the help of the Spirit of God that I drive out evil spirits, then the Kingdom of God must already be upon you. How, again, can any one get into a strong man's house and carry off his goods, without first securing him? Not till then will he plunder his house. Those who are not with me are against me, and those who do not join me in gathering are scattering. 26 27 28 29 30

Therefore, I tell you, men will be forgiven every sin and slander, except slander against the holy Spirit, which will not be forgiven. Whoever speaks against the Son of Man will be forgiven, while whoever speaks against the holy Spirit will not be forgiven, either in the present age, or in the age to come. 31 32

Words a test of Character.

You must either assume that both tree and fruit are good, or that both tree and fruit are unhealthy; since it is by its fruit that a tree is judged. You offspring of vipers! how can you, bad as you are, say anything good? For the heart is the source of the words on the lips. A good man, from his good stores, produces good things; while a bad man, from his bad stores, produces bad things. I tell you, that for every trifling remark which people make, they must answer on the Day of Judgement. For it is your words that will acquit you, and your words that will condemn you." 33 34 35 36 37

A Sign asked for.

At this point, some of the Rabbis and Pharisees broke in. 38

19—21 *Isa.* 42. 2—4.

"Teacher," they said, "we should like to see some sign from you."

"A wicked and unfaithful generation," Jesus answered, "asks for a sign, and no sign shall be given it except the sign of the Prophet Jonah. For just as *Jonah was inside the sea-monster three days and three nights*, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will stand up at the Judgement side by side with this generation, and will condemn it, because they repented at Jonah's proclamation; and here is more than a Jonah! The Queen of the South will rise up at the Judgement side by side with the present generation, and will condemn it, because she *came* from the very ends of the earth to listen to the *wisdom of Solomon;* and here is more than a Solomon!

The Sin of rejecting Jesus.

39 40 41 42

No sooner does a wicked spirit leave a man, than it passes through places where there is no water, in search of rest, and fails to find it. Then it says, 'I will go back to the home which I left;' and on its arrival there, it finds it unoccupied, and swept out, and put in order. Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the later state of that man proves worse than the earlier.

Such, too, will be the case with this wicked generation."

Danger of imperfect Reformation.

43 44 45

While he was still speaking to the crowds, his mother and brothers were standing outside, asking to speak to him. Someone told him this, and Jesus replied:

"Who is my mother? and who are my brothers?"

Then stretching out his hand towards his disciples, he said:

"Here are my mother and my brothers! For any one who does the will of my heavenly Father is my brother and sister and mother."

The true Brotherhood.

46 47 48 49 50

That same day when Jesus had left the house, and was sitting by the lake side, such great crowds gathered round him, that he got into a boat, and sat in it, while all the people stood upon the beach. Then he told them many truths in stories.

"There was once," he said, "a man who went out to sow; and as he was sowing, some seed fell along the path, and the birds came and ate it up. Some fell on rocky places, where it had not much soil; and having no depth of soil, it sprang up at once. As soon as the sun had risen, it was scorched, and as it had no root, it withered away. Some again fell into the thornbushes, which shot up and choked it. Some, however,

Parable of the Sower.

1 2 3 4 5 6 7 8

40 *Jon.* 1. 17. 42 1 *Kings* 10. 2—4.

fell on good soil, and gave a crop varying from one hundred to sixty or thirty times as great. Let all who have ears listen!" 9

Why Jesus used Parables.

Later on his disciples came up to him, and said: 10

"Why do you use stories in speaking to them?"

"To you," Jesus replied, "the knowledge of the secrets of the Kingdom of Heaven has been imparted, but not to the people yonder. For those that retain anything, will have more given them, till they have abundance; but those who retain nothing, will have even what they had taken away from them. That is why I speak to them in stories, because, though they have eyes, they do not see, and though they have ears, they do not hear or understand. And in them is being fulfilled that prophecy of Isaiah which says— 11 12 13 14

'*You will hear with your ears without ever understanding,*
And though you have eyes, you will see without ever perceiving,
For the mind of this nation has grown dense, 15
And their ears are dull of hearing,
Their eyes also have they closed;
Lest some day they should perceive with their eyes,
And with their ears should hear,
And in their mind should understand, and should turn—
And then I should cure them.'

But you are happy in having eyes that see and ears that hear; for, believe me, many Prophets and good men have longed for the sight of the things which you are seeing, yet never had it, and to hear the things which you are hearing, yet never heard them. 16 17

Explanation of the Parable of the Sower.

You, then, may listen to the explanation of the story of the Sower. When any one hears the Message of the Kingdom without understanding it, the Wicked One comes and snatches away what has been sown in his mind. This is what is meant by the seed which was sown along the path. By the seed which was sown on rocky places is meant the man who hears the Message, and joyfully accepts it at once; but as he has no root, he stands for only a short time; and when trouble or persecution arises on account of the Message, he falls away at once. By the seed which was sown among the thornbushes is meant the man who hears the Message, but the anxieties of life and the snares of wealth so completely choke it that nothing comes of it. But by the seed which was sown on the good ground is meant the man who hears the Message and understands it, and really produces fruit, varying from a hundred to sixty or thirty times as much." 18 19 20 21 22 23

Parable of the Tares.

Another story which Jesus told them was this:— 24

"The Kingdom of Heaven may be compared to a man who sowed good seed in his field. But 25

14—15 *Isa.* 6. 9—10.

while everybody was asleep, his enemy came and sowed tares among the wheat, and then went away. So when the blades 26
of corn shot up, and came into ear, the tares made their appearance too. On this the owner's servants came to him, 27
and said 'Was not it good seed that you sowed in your field? Where then do the tares in it come from?'

'It must be the work of an enemy,' was his reply. 28

'Would you like us then,' they asked, 'to go and gather them together?'

'No,' said he, 'for fear while you are doing so, you should 29
root up the wheat as well. Let both grow side by side till 30
harvest-time; and then I will tell the reapers to gather together the tares first, and tie them in bundles ready for burning; but to bring all the wheat into my barn.'"

Parable of the Mustard Seed.

Another story which he told them was this:— 31
"The Kingdom of Heaven is like a mustard-seed, which a man took and sowed in his field. This seed is smaller than any other, but, when it has grown 32
up, it is larger than the herbs and becomes quite a tree, so that *the wild birds* come and *roost in its branches.*"

Parable of the Leaven.

This was another story which Jesus related:— 33
"The Kingdom of Heaven is like some leaven which a woman took and covered up in three half-pecks of flour, until the whole was leavened."

All this Jesus told the crowd in stories; indeed to them he 34
never spoke at all except in stories, in fulfilment of these words 35
in the Prophet—

'*I will speak to them in stories;*
I will utter things kept secret since the foundation of the world.'

Explanation of the Parable of the Tares.

Then Jesus let the crowds go, and went into 36
the house. Presently his disciples came up to him, and said:

"Will you explain to us the story of the tares in the field?"

"Yes," he answered; "the sower of the good seed is the 37
Son of Man. The field is the world. The good seed is the 38
people of the Kingdom; the tares are wicked people. The 39
enemy who sowed them is the Devil. The harvest-time is the end of the age, and the reapers are the angels. And just as 40
the tares are collected and burned up, so it will be at the end of the age. The Son of Man will send his 'angels,' and they 41
will collect from his kingdom *everything that is a hindrance to men, and all who live in sin,* and 'will throw them into the fiery 42
furnace,' where there will be weeping and grinding of teeth.

Then *will those who do right shine out,* like the sun, in the 43
Kingdom of their Father. Let all who have ears listen!

32 *Dan.* 4. 12. 35 *Ps.* 78. 2. 41 *Zeph.* 1. 3; *Enoch,* 54. 6. 43 *Dan.* 12. 3.

Parable of the Treasure.

The Kingdom of Heaven is like a treasure hid- 44
den in a field, which a man found and hid again,
and then in his delight went and sold everything
he had, and bought that field.

Parable of the Pearl.

Again, the Kingdom of Heaven is like a mer- 45
chant in search of beautiful pearls. Having found 46
one of great value, he went and sold everything
he had, and bought it.

Parable of the Net.

Or again, the Kingdom of Heaven is like a net 47
which was cast into the sea, and caught fish of
all kinds. When it was full, they hauled it up on the beach, 48
and sat down and sorted the good fish into baskets, but threw
away the useless ones. So will it be at the end of the age. 49
The 'angels' will go out and separate the wicked from the
righteous, and 'will throw them into the fiery furnace', where 50
there will be weeping and grinding of teeth.

New and old Truths.

"Have you understood all this?" Jesus asked. 51
"Yes," they answered.
Then he added: 52
"Therefore every Rabbi who has received instruction about
the Kingdom of Heaven is like a householder who produces
from his storeroom things both new and old."

Jesus teaches at Nazareth.

When Jesus had finished these stories, he with- 53
drew from that place. Going to his own part of 54
the country, he taught the people in their Syna-
gogue, with the result that they were greatly impressed.
"Where did he get this wisdom," they said, "and the power
to work these miracles? Is not he the carpenter's son? Is 55
not his mother called Mary, and his brothers James, Joseph,
Simon, and Judas? And his sisters too—are they not all living 56
among us? Where, then, did he get all these powers?"
This proved a hindrance to their believing in him; on which 57
Jesus said:
"A Prophet is not without honour except in his own country
and in his own house."
And he did not work any miracle there, because of their want 58
of faith.

Herod's opinion about Jesus.

At that time Prince Herod heard of the fame of 1 14
Jesus, and said to his attendants: 2
"This must be John the Baptist; he must be
risen from the dead, and that is why these powers are so active
in him."

Account of John's Execution.

For Herod had arrested John, put him in 3
chains, and shut him up in prison, to please
Herodias, the wife of Herod's brother Philip. For 4

49 *Enoch* 53. 6.

John had told him that he had no right to be living with her.
Yet though Herod wanted to put him to death, he was afraid 5
of the people, because they looked on John as a Prophet. But 6
when Herod's birthday came, the daughter of Herodias danced
before the company, and so pleased Herod, that he promised 7
with an oath to give her whatever she asked for. Prompted 8
by her mother, the girl said, 'Give me here, on a dish, the head
of John the Baptist.' The king was sorry for this; yet on 9
account of his oath and of the guests at his table, he ordered
it to be given her. He sent and beheaded John in the prison; 10
and his head was brought on a dish and given to the girl, and 11
she took it to her mother. John's disciples came, and 12
took the body away, and buried it; and then went and told
Jesus.

Jesus provides Food for five thousand Men.

When Jesus heard of it, he retired in a boat to 13
a lonely spot without attracting attention. The
people, however, heard of his going, and left the
towns and followed him in crowds by land. On getting 14
out of the boat, Jesus saw a great crowd, and his heart was
touched at the sight of them; and he cured those of them who
were invalids. In the evening the disciples came up to 15
him, and said:

"This is a lonely spot, and the day is now far advanced;
send the crowds away, that they may go to the villages, and
buy themselves food."

"They need not go away," Jesus answered, "it is for you to 16
give them something to eat."

"We have nothing here," they said, "except five loaves and 17
two fishes."

"Bring them here to me," was his reply. 18
Jesus directed the people to take their seats upon the grass; 19
then taking the five loaves and the two fishes, he looked up to
Heaven and blessed God, and after he had broken up the loaves,
gave them to his disciples, who gave them to the crowds.
Every one had plenty to eat, and enough spare pieces were 20
taken away to fill twelve baskets. There were about five 21
thousand men who partook of the meal, without counting
women and children.

Jesus walks on the Water.

Immediately afterwards Jesus made the disci- 22
ples get into a boat and cross over in advance of
him while he dismissed the crowds. After doing 23
so, he went up the hill by himself to pray, and when evening
fell, he was there alone. The boat was by this time a 24
long way from shore, and was labouring in the waves, for the
wind was against her. Three hours after midnight, 25
however, Jesus came towards the disciples, walking on the
water. But when they saw him walking on the water, they 26
were terrified.

"It must be a ghost," they exclaimed, and cried out for fear.

But Jesus at once spoke to them:
"Courage!" he said, "it is I, do not be afraid!" 27
"Master," Peter replied, "if it is you, tell me to come to you 28
on the water."
"Come," said Jesus. 29
So Peter got down from the boat, and walked on the water
towards Jesus; but when he felt the wind, he was frightened, 30
and beginning to sink, called out:
"Master! Save me!"
Upon this, Jesus instantly stretched out his hand, and caught 31
hold of him.
"How little faith you have!" he said, "What made you
hesitate?"
When they had got up into the boat, the wind dropped. But 32
the men in the boat threw themselves on their faces before 33
him, and said:
"You are indeed the Son of God!"

Jesus at Gennesaret. When they had crossed over, they landed at 34
Gennesaret. The men of that place, recognizing 35
Jesus, sent out to all the country round, and brought to him all
that were ill, and begged him only to let them touch the tassel 36
of his cloak; and all who did so were completely cured.

The Disciples blamed for neglecting Ceremonies. Then some Pharisees and Rabbis came to Jesus, 1 **15**
and said:
"How is it that your disciples break the tra- 2
ditions of our ancestors? For they do not wash
their hands before a meal."
His reply was: 3
"How is it that you on your side break God's commandments
out of respect for your own traditions? For God said '*Honour* 4
thy father and mother,' and '*Let him who reviles his father or mother* 5
suffer death,' but you say 'Whenever any one says to his father
or mother "Whatever of mine might have been of service to
you is Given to God," he is in no way bound to honour his 6
father.' In this way you have cancelled the words of God out of
respect for your traditions. Hypocrites! It was well said by 7
Isaiah when he prophesied of you—

8 '*This is a people that honours me with their lips,*
While their hearts are far removed from me;
But vainly do they worship me, 9
For their teaching is only the commands of men.'"

Sin inward, not outward. Then Jesus called the people to him, and said: 10
"Listen, and mark my words. It is not what 11
goes into a man's mouth, but what comes out from it that defiles
him!"
On this his disciples came up to him, and said: 12

4 *Exod.* 20. 12; *Exod.* 21. 17. 8–9 *Isa.* 29. 13.

"Do you know that the Pharisees were shocked on hearing what you said?"

"Every plant," Jesus replied, "that my heavenly Father has not planted will be rooted up. Leave them to themselves; they are but blind guides; and if one blind man guides another, both of them will fall into a ditch." 13 14

Upon this, Peter said to Jesus: 15

"Will you explain the saying to us?"

"Have even you so little comprehension still?" Jesus exclaimed. "Do you not see that whatever enters the mouth passes into the stomach, and is afterwards expelled? But those things that come out from the mouth proceed from the heart, and it is these that defile a man. For out of the heart proceed suggestions of wickedness, whether murder, adultery, unchastity, theft, perjury, or slander. These are the things that defile a man; but to eat with unwashed hands does not defile a man." 16 17 18 19 20

Cure of a heathen Girl.

On going away from that place, Jesus retired into the country round Tyre and Sidon. 21

There, a Canaanite woman from that district came out and began calling to Jesus: 22

"Take pity on me, Master, Son of David; my daughter is entirely under the power of an evil spirit."

But not a word did Jesus say in reply. His disciples came up and begged him to send her away. 23

"She keeps calling out after us," they said.

"I have been sent," Jesus replied, "to no one except the lost sheep of Israel." 24

For all this the woman came, and bending low before him, said: 25

"Master, help me!"

"It is not fair," Jesus replied, "to take the children's food and throw it to dogs." 26

"Yes, Master," she said, "for dogs do feed on the scraps that fall from their owner's table." 27

"Your faith is great," was his reply to the woman; "it shall be as you wish!" 28

And her daughter was cured that very moment.

Jesus cures many Persons.

On quitting that place, Jesus went to the shore of the Lake of Galilee; and then went up the hill, and sat down there. There crowds of people flocked to him from all sides, bringing with them those who were lame, crippled, blind, or dumb, and many others. They put them down at his feet, and he cured them—to the astonishment of the crowd, seeing, as they did, dumb people talking, cripples restored to health, lame men walking about, and the blind with their sight restored; and they praised the God of Israel. 29 30 31

Jesus provides Food for four thousand Men.

Afterwards Jesus called his disciples to him, and said: 32

"My heart is touched at the sight of all these people; they have already been with me three days and they have nothing to eat; and I am unwilling to send them away hungry, for fear they should faint on the road."

"Where can we," his disciples asked, "in a lonely place like this, find all the bread necessary for such a crowd as this to have plenty?" 33

"How many loaves have you?" said Jesus. 34

"Seven," they answered, "and a few small fish."

Then, having told the crowd to sit down on the ground, he took the seven loaves and the fish, and giving thanks, broke them up, and proceeded to give them to the disciples, who gave them to the crowds. Every one had plenty to eat, and spare pieces enough were taken away to fill seven baskets. There were four thousand men who partook of the meal, without counting women and children. Then, after dismissing the crowds, Jesus got into the boat, and went to the neighbourhood of Magadan. 35 36 37 38 39

A Sign from the Sky asked for.

Here the Pharisees and Sadducees came up, and by way of testing him, requested him to show them some sign of his power from the sky. He answered them in this way— 1 2 **16**

["In the evening you say 'It will be fine weather, for the sky is as red as fire.' But in the morning you say 'To-day it will be stormy, for the sky is as red as fire and threatening.' You learn to read the sky; yet you are unable to read the signs of the times!] 3

It is a wicked and unfaithful generation that is asking for a sign, and no sign will be given it except the sign of Jonah." 4

So he left them, and went away.

Warning against false Teaching.

Now the disciples had crossed to the opposite shore, and had forgotten to take any bread. Presently Jesus said to them: 5 6

"Take care and be on your guard against the leaven of the Pharisees and Sadducees."

The disciples began discussing among themselves their having brought no bread. On noticing this, Jesus said: 7 8

"Why are you discussing among yourselves your being short of bread? How little faith you have! Do you not yet understand or remember the five loaves for the five thousand men, and how many basketfuls you had left? Nor yet the seven loaves for the four thousand people, and how many basketfuls you picked up? How is it that you do not understand that I was not referring to bread when I spoke to you, but I told you to be on your guard against the leaven of the Pharisees and Sadducees. 9 10 11

Then they saw that he had told them to be on their guard not 12
against the leaven of bread, but against the teaching of the
Pharisees and Sadducees.

Jesus owned as the Christ.

On coming into the neighbourhood of Caesarea 13
Philippi, Jesus asked his disciples this question—
"Who do people say that the Son of Man is?"
"Some say 'John the Baptist,'" they answered, "others, how- 14
ever, say that he is Elijah, while others again say 'Jeremiah,' or
'One of the Prophets.'"
"But you," he said, "who do you say I am?" 15
And to this Simon Peter answered: "You are the Christ, 16
the Son of the living God."
"Happy are you, Simon Son of Jonah!" Jesus answered, 17
"From no human source was this revealed to you, but from
my heavenly Father! And I, in turn, say to you, your name is 18
Peter'—a Rock, and on this rock I will build my Church, and
the Powers of the Place of Death shall not prevail over it. *I will* 19
give you *the keys* of the Kingdom of Heaven. Whatever you
forbid on earth will be held in Heaven to be forbidden, and
whatever you allow on earth will be held in Heaven to be
allowed."
Then he impressed on his disciples not to tell any one that he 20
was the Christ.

Jesus foretells his Death.

At that time Jesus Christ began to point out to 21
his disciples that he had to go to Jerusalem, and
had much to undergo at the hands of the Coun-
cillors, Chief Priests, and Rabbis, and that he must be put to
death, and *rise on the third day* from the grave. But Peter drew 22
Jesus to him, and began to remonstrate with him.
"God help you, Master!" he said, "that shall never be your
fate!"
Turning to Peter, Jesus said: 23
"Out of my way, Satan! you are a hindrance to me; you
look at things not in God's way but in man's."

A Call to renounce Self.

Then Jesus said to his disciples: 24
"If any man wishes to go where I go, he must
renounce self, take up his cross, and follow me.
For whoever wishes to save his life will lose it, and whoever 25
for my sake loses his life will secure it. What good will it do 26
a man to gain the whole world if he forfeits his life? or what
can a man give that is of equal value to his life? For the Son 27
of Man is about to come in his Father's glory, and his angels
with him, and then he *will give each his due in accordance with his*
actions. Believe me, some of those who are standing here will 28

[18] *Job* 38. 17. [19] *Isa.* 22. 22. [21] *Hos.* 6. 2. [27] *Ps.* 62. 12.

certainly not die, till they have seen the Son of Man coming as King."

The Transfiguration.

17 Six days later, Jesus took with him Peter, and 1
the brothers James and John, and led them up a
high mountain apart from the rest. Here his 2
appearance underwent a change in their presence, and his face
shone like the sun, while his clothes became as white as light.
Then Moses and Elijah appeared to them, talking with Jesus. 3
"Master," exclaimed Peter, interposing, "it is good to be 4
here; if you wish, I will make three tents here, one for you,
one for Moses, and one for Elijah."
While he was still speaking, a bright cloud enveloped them, 5
and from the cloud there was heard a voice, which said—

"This is *my Son, my beloved,*
In whom I delight.
It is to him you must listen."

The disciples, on hearing this, fell on their faces, and were 6
extremely alarmed. So Jesus went up and touched them, 7
saying as he did so:
"Get up, and do not be alarmed."
And when they raised their eyes, they saw no one but Jesus 8
by himself, alone. As they were going down the 9
mountain side, Jesus told them not to speak of this vision to a
single person, till after the Son of Man had been raised from
the dead.

A Question about Elijah.

"How is it," his disciples asked, "that the 10
Rabbis say that Elijah has to come first?"
"It is true *Elijah* was to come," Jesus answered, 11
and *restore* everything, but Elijah has already come, I tell you, 12
and people have not recognized him, but have treated him just
as they pleased. In the same way, too, the Son of Man is about
to suffer at men's hands."
Then the disciples understood that it was of John the Baptist 13
that he had been speaking to them.

Cure of an epileptic Boy.

On their joining the crowd, a man came up to 14
Jesus, and kneeling down before him, said:
"Master, take pity on my son, for he is a lunatic 15
and in a bad state; indeed he often falls into the fire and into
the water; so I brought him to your disciples, but they could 16
not cure him."
"Faithless and *perverse generation!*" Jesus exclaimed, "how 17
long must I be among you? how long must I have patience
with you? Bring the boy here to me!"
Then Jesus rebuked the evil spirit, and it came out of the boy; 18
and he was cured that very moment. Afterwards the 19

5 *Ps.* 2. 7; *Isa.* 42. 1. 11 *Mal.* 4. 5. 17 *Deut.* 32. 5.

disciples came up to Jesus, and privately asked him how it was they could not drive the spirit out.

"Because you have so little faith," he answered; "for, believe me, if only your faith is like a mustard-seed, you can say to this mountain 'Move from this place to that!' and it will do so; and you will find nothing impossible." 20

Jesus, a second time, foretells his Death.

While Jesus and his disciples were travelling about Galilee, he said to them: 22

"The Son of Man is about to be betrayed into the hands of men, who will put him to death, but *on the third day* he *will rise from the grave*." 23

At this the disciples were greatly distressed.

A Question about Rates.

After they had reached Capernaum, the collectors of the four shilling Temple-rate came up to Peter, and said: 24

"Does not your Master pay the Temple-rate?"

"Yes, he does," said Peter. 25

But on Peter's entering the house, before he could speak, Jesus said:

"What is your own opinion, Simon? From whom do earthly kings take tolls or taxes? From their own sons, or from the sons of other people?"

"From those of other people," Peter answered. 26

"Well then," Jesus went on, "their own sons go free. Still, 27 that we may not scandalize them, go and throw a line into the lake; take the first fish that rises, open its mouth, and you will find an eight-shilling piece in it. Take that, and give it to the collectors for both of us."

Lesson in Humility.

On the same occasion the disciples came to Jesus, and asked him to tell them which was really the greatest in the Kingdom of Heaven. Jesus called a 2 little child to him, and placed it in the middle of them, and 3 then said: 1

"Believe me, unless you quite change and become like children, you will not even enter the Kingdom of Heaven. Any one, therefore, who shall humble himself like this child 4 will be the greatest in the Kingdom of Heaven. And any one 5 who, for my sake, welcomes even one little child like this, is welcoming me. On the other hand, if any one proves a 6

Warning against being a Hindrance to Others.

hindrance to one of these lowly ones who are learning to believe in me, it would be best for him to be sunk in the depths of the sea, with a great millstone hung round his neck. Alas for 7

[23] *Hos.* 6. 2.

the world because of such hindrances! There cannot but be hindrances; but alas for the man who occasions the hindrance!

So, if your hand or your foot proves a hindrance to you, 8
cut it off, and throw it away. It is better for you to enter the Life maimed or lame, than to keep both hands, or both feet, and be thrown into the enduring fire. If your eye proves 9
a hindrance to you, take it out, and throw it away. It is better for you to enter the Life with only one eye, than to keep both eyes, and be thrown into the fiery Pit.

Beware of despising one of these lowly ones, for in Heaven, 10
I tell you, their angels always see the face of my heavenly Father. What is your own opinion? If a man owns a hun- 12

Parable of the lost Sheep.

dred sheep, and but one of them strays, will he not leave the ninety-nine on the hills to themselves, and go and search for the one that is straying? And if he succeeds in finding it, he rejoices more 13
over that one sheep, believe me, than over the ninety-nine which did not stray. So, too, it is the will of my heavenly 14
Father that not one of these lowly ones should be lost.

How to deal with Offenders.

If your brother wrongs you, go to him and 15
convince him of his fault when you and he are alone. If he listens to you, you have won your brother. But if he does not, take with you one or two others, 16
so that *on the evidence of two or three witnesses, every word may be put beyond dispute.*
If he refuses to listen to them, speak to the Church; and if 17
he also refuses to listen to the Church, treat him as you would a heathen or a tax-gatherer.

Believe me, all that you forbid on earth will be held in 18
Heaven to be forbidden, and all that you allow on earth will be held in Heaven to be allowed. And more than this, 19

Encouragement to united Prayer.

if but two of you on earth agree about what they shall pray for; whatever it is, it shall be granted them by my heavenly Father. For where two or 20
three are assembled as my followers, I am there among them."

Parable of the unforgiving Servant.

Peter then came up, and said to Jesus: 21
"Master, how often am I to forgive my brother when he wrongs me? As many as seven times?"
"Not merely seven times," Jesus answered, "but *seventy-seven* 22
times. Thus the Kingdom of Heaven may be compared 23
to a king who wished to settle accounts with his servants. When he began to do so, a man was brought to him who owed 24
him six million pounds; and as he was unable to pay, his 25
master ordered him to be sold towards the payment of the debt, with his wife, and his children, and everything that he had. Upon this the servant threw himself down on his face, 26
and said 'Have patience with me, and I will pay you all.' The 27

16 *Deut.* 19. 15. 22 *Gen.* 4. 24.

master's heart was touched; and he let him go, and forgave him the debt. But on going out, that same servant came upon 28
one of his fellow-servants who owed him ten pounds. Seizing him by the throat, he nearly strangled him. 'Pay what you owe me,' he said.
At this his fellow-servant threw himself on the ground, and 29
begged for mercy. 'Have patience with me,' he said, 'and I will pay you.' The other, however, would not do so, but went 30
and had him put in prison till he should pay his debt. When 31
his fellow-servants saw what had happened, they were greatly distressed. They went to their master, and explained the whole matter to him. Upon that the master sent for the ser- 32
vant, and said to him, 'You wicked servant! When you begged me for mercy, I forgave you the whole of your debt. Ought not you, too, to have shown mercy to your fellow- 33
servant, just as I did to you?' Then his master, in his anger, 34
handed him over to the gaolers, until he should pay the whole of his debt. In the same way will my heavenly Father 35
treat you, unless you each forgive your brother from your heart."

IV.—The Journey to Jerusalem.

A Question about Divorce.

At the conclusion of this teaching, Jesus took 1
his departure from Galilee, and went into that district of Judaea which is on the other side of the Jordan. Large crowds followed him, and he cured them 2
there.

Presently some Pharisees came up to him, and by way of 3
testing him, enquired whether a man had a right to divorce his wife for any and every cause.

"Have not you read," Jesus replied, "that at the beginning 4
the Creator '*made them male and female*,' and said, '*For this reason* 5
a man shall leave his father and mother, and be united to his wife, and the man and his wife shall become one'?—and hence they are 6
no longer two, but one. What God himself, then, has yoked together men must not separate."

"Why, then," they said, "did Moses direct us '*to serve her* 7
with a notice of separation and divorce her'?"

"Moses, owing to your perversity," Jesus answered, "allowed 8
you to divorce your wives, but that was not so at the beginning. But any one who divorces his wife, I tell you, except 9
on the ground of her unchastity, and marries another woman, becomes an adulterer."

"If that," the disciples said, "is the position of a man with 10
regard to his wife, it is better not to marry."

[4] *Gen.* 1. 27. [5] *Gen.* 2. 24. [7] *Deut.* 24. 1.

"It is not everyone," Jesus replied, "who can accept this 11
teaching, but only those who have been enabled to do so.
Some men, it is true, have from birth been disabled for 12
marriage, while others have been disabled by their fellowmen,
and others again have disabled themselves for the sake of the
Kingdom of Heaven. Let all accept it who can."

Jesus blesses little Children.

Then some children were brought to Jesus for 13
him to place his hands on them, and pray; but
the disciples found fault with those who had
brought them. Jesus, however, said: 14
"Let the children alone, and do not hinder them from coming
to me, for the Kingdom of Heaven belongs to the childlike."
So he placed his hands on them, and then went on his way. 15

A rich Man questions Jesus.

Presently a man came up to him, and said: 16
"Teacher, what good action must I do to obtain
enduring Life?"
"Why ask me about goodness?" Jesus answered. "There 17
is but One who is good. But if you want to enter the Life,
keep the commandments."
"Which commandments?" the man asked. 18
"These," Jesus answered:—"'*Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not say what is false about others, Honour thy father and thy mother,*' and '*Thou* 19
shalt love thy neighbour as if he were thyself.'"
"All these I have observed," the young man replied. "In 20
what am I still wanting?"
"If you wish to be perfect," Jesus answered, "go and sell 21
your property, and give to the poor, and you shall have wealth
in Heaven; then come and follow me."
On hearing these words, the young man went away sad, for he 22
had large possessions.

Lesson about Money.

At this, Jesus said to his disciples: 23
"A rich man, I tell you, will find it hard to
enter the Kingdom of Heaven! It is easier, I repeat, for a 24
camel to get through the eye of a needle than for a rich man
to enter the Kingdom of Heaven!"
On hearing this the disciples exclaimed in extreme astonish- 25
ment:
"Who then can possibly be saved?"
But Jesus looked at them, and said: 26
"With men this is impossible, but with God everything is
possible."
"But we," said Peter, addressing Jesus, "we left everything, 27
and followed you; what then shall we get?"

Rewards of Self-sacrifice.

"Believe me," answered Jesus, "at the New 28
Creation, 'when the Son of Man takes his seat

18—19 *Exod.* 20. 12—17; *Lev.* 19. 18.

upon his glorious throne,' you, who followed me shall be seated upon twelve thrones, as judges of the twelve tribes of Israel.
Everyone who has left houses, or brothers, or sisters, or father, 29
or mother, or children, or land, on my account, will receive many times as much, and will 'share enduring Life.'
But many who are first now will then be last, and those who 30
are last will be first. For the Kingdom of Heaven is 1 2

Parable of the Labourers in the Vineyard.

like an employer who went out in the early morning to hire labourers for his vineyard. He agreed 2
with the labourers to pay them two shillings a day, and then sent them into his vineyard. On 3
going out again, about nine o'clock, he saw some others standing in the market-place, with nothing to do.
'You may go into my vineyard, too,' he said, 'and I will pay 4
you what is fair.'
So the men went. About mid-day he went out a third time, 5
and again about three, and did the same as before. When he 6
went out about five o'clock, he found some other men standing there, and said to them, 'Why have you been standing here all day long doing nothing?'
'Because no one has hired us,' they answered. 7
'You may go into my vineyard, too,' he said.
In the evening the owner of the vineyard said to his bailiff, 8
'Call the labourers, and pay them their wages, beginning with those hired last, and ending with the first.'
Now when those who had been hired about five o'clock went 9
up, they received two shillings each. So when the men first 10
hired went up, they took for granted that they would receive more, but they, too, received two shillings each; on which they 11
began grumbling at their employer.
'These last hired,' they said, 'have done only one hour's 12
work, and yet you have put them on the same footing with us, who have borne the brunt of the day's work, and the burning heat.'
'My friend,' was his reply to one of them, 'I am doing you 13
no injustice. Did you not agree with me for two shillings? Take what belongs to you, and go. But I choose to give to the 14
man last hired the same as to you. Have I not the right to do 15
as I choose with what belongs to me? Are you envious because I am kind?' In the same way, those who are 16
last now will then be first, and those who are first will be last."

Jesus a third time foretells his Death.

When Jesus was on the point of going up to 17
Jerusalem, he gathered the twelve disciples round him privately, and said to them as they were on the road:

[28] *Enoch*, 62. 5. [29] *Enoch*, 40. 9.

"Listen! We are going up to Jerusalem; and there the Son 18
of Man will be betrayed to the Chief Priests and Rabbis, and
they will condemn him to death, and hand him over to the 19
heathen for them to mock, to flog, and to crucify; and he *will
rise from the grave on the third day.*

Request of the Mother of James and John.

Then the mother of Zebediah's sons came up 20
to him with her sons, bending low, and asking a
favour.

"What is it you want?" Jesus said to her. 21

"I want you to say," was her reply, "that in your Kingdom
these two sons of mine may sit, one on your right, and the
other on your left."

"You do not know what you are asking," Jesus said in reply. 22
"Can you drink the cup that I am about to drink?"

"Yes," they exclaimed, "we can."

"You shall indeed drink my cup," he said, "but as to a seat 23
at my right and at my left—that is not mine to give, but belongs
to those for whom it has been reserved by my Father."

On hearing of this, the other ten were much annoyed about the 24
two brothers. Jesus, however, called the ten to him, and said: 25

"The rulers of the heathen, as you know, lord it over them,
and the great men among them are their masters. Among 26
you it must not be so. On the contrary, whoever wishes to
become great among you must be your servant, and whoever 27
wishes to take a first place among you, must be at your call;
just as the Son of Man came, not to be served, but to serve, 28
and to give his life as a ransom for many."

Cure of two blind Men.

As they were going out of Jericho, a great 29
crowd followed him. Two blind men who were 30
sitting by the road side, hearing that Jesus was
passing, called out:

"Take pity on us, Master, Son of David!"

The crowd told them to be quiet; but the men only called out 31
the louder:

"Take pity on us, Master, Son of David!"

Then Jesus stopped and called them. 32

"What do you want me to do for you?" he said.

"Master," they said to him, "we want our eyes to be opened." 33
So Jesus, moved with pity, touched their eyes, and at once they 34
recovered their sight, and followed him.

V.—The Last Days.

Jesus enters Jerusalem.

It was when they had nearly reached Jerusalem, 1 21
having got as far as Bethphage, on the Mount of
Olives, that Jesus sent on two disciples.

19 *Hos.* 6. 2.

"Go to the village facing you," he said, "and you will soon find an ass tied up there, with a foal by her side; unfasten them, and lead them to me. And if anybody says anything to you, you are to say 'The Master requires them'; and he will send them at once."

This happened in fulfilment of these words in the Prophet—

'*Say to the daughter of Zion—*
"*Behold, thy King is coming to thee,*
Gentle, and riding on an ass,
And on the foal of a beast of burden."'

So the disciples went and did as Jesus had directed them. They led back the ass and the foal, and when they had put their cloaks on them, he seated himself on these. The vast crowd of people then spread their cloaks in the road, and others kept cutting branches off the trees, and spreading them on the road. The crowds that led the way, as well as those that followed behind, kept shouting:

"*God bless the Son of David!*
Blessed is the One who Comes in the name of the Lord!
God bless him from on high!"

When he had entered Jerusalem, the whole city was stirred, every one asking—"Who is this?"; to which the crowd replied —"This is the Prophet Jesus from Nazareth in Galilee."

Traders driven from the Temple Courts.

Then Jesus entered the Temple Courts, and drove out all those who were buying and selling there. He upset the tables of the money-changers, and the seats of the pigeon-dealers, and said to them:

"Scripture says—'*My House shall be called a House of Prayer*'; you, however, are making it *a den of robbers.*"

While he was still in the Temple Courts, some blind and lame people came up to him, and he cured them. But when

Children welcome Jesus.

the Chief Priests and Rabbis saw the wonderful things which Jesus did, and the boys who were calling out in the Temple Courts, "God bless the Son of David!", they were indignant, and said to him:

"Do you hear what these boys are saying?"

"Yes," he said; "but did you never read the words, '*Out of the mouths of babes and sucklings thou hast produced perfect praise*'?"

Then he left them, and went out of the city to Bethany, and spent the night there.

The fruitless Fig Tree.

Next morning in returning to the city, Jesus became hungry; and noticing a solitary fig tree on the road-side, he went up to it, but found nothing on it but leaves. So he said to it:

[5] *Isa.* 62. 11; *Zech.* 9. 9. [9] *Ps.* 118. 25—26; *Ps.* 148. 1.
[13] *Isa.* 56. 7; *Jer.* 7. 11. [16] *Ps.* 8. 2.

"Never again shall fruit be gathered from you."
Upon this the fig tree withered up instantly. When the 20
disciples saw this, they exclaimed in astonishment:
"How instantly the fig tree withered up!"
"Believe me," replied Jesus, "if you have faith, without a 21
single doubt, you will not only do what has been done to the
fig tree, but even if you should say to this hill, 'Up, and hurl
yourself into the sea!', the thing will be done. And whatever 22
you ask for in your prayers will, if you have faith, be granted
you."

The Priests question the Authority of Jesus.

After Jesus had entered the Temple Courts, the 23
Chief Priests and Councillors of the Nation came
up to him as he was teaching, and said:
"What right have you to act as you do? Who
gave you this right?"
"I, too," said Jesus in reply, "have one question to ask you; 24
if you tell me, then I, on my side, will tell you what right I
have to act as I do. It is about John's baptism. What was 25
its origin? divine or human?"
But they began arguing together:
"If we say 'divine,' he will say to us, 'Why then did not you
believe him?' But if we say, 'human,' we are afraid of the 26
people, for everyone regards John as a Prophet."
So the answer they gave Jesus was—"We do not know." 27
"I, too," he said, "refuse to tell you what right I have to act
as I do. What is your own opinion? There was once 28

Parable of the two Sons.

a man who had two sons. He went up to the
elder and said, 'Go and work in the vineyard
to-day, my son.' 29
'Yes, sir,' he answered; but he did not go. Then the father 30
went up to the second son, and said the same. 'I will not,' he
answered; but afterwards he felt sorry and went. Which of 31
the two sons did as his father wished?"
"The second," they said.
"Believe me," added Jesus, "tax-gatherers and prostitutes are
going into the Kingdom of Heaven before you. For when 32
John came to you, on strict religious lines, you did not believe
him, while tax-gatherers and prostitutes did; and yet you,
though you saw this, did not even after that feel sorry and
believe him.

Parable of the wicked Tenants.

Listen to another story. A man, who was 33
an employer, once *planted a vineyard, put a fence
round it, dug a winepress in it, built a tower*, and then
let it out to tenants, and went abroad. When the time for the 34
vintage came near, he sent his servants to the tenants to receive
his share of the produce. But the tenants seized his servants, 35
beat one, killed another, and stoned a third. A second time 36

33 *Isa.* 5. 1—2.

the owner sent some servants, a larger number than at first, and these were treated in the same way. As a last resort, he 37
sent his son to them. 'They will respect my son,' he said. But the tenants, on seeing his son, said to each other, 'Here is 38
the heir! Come and let us kill him, and get his inheritance.' So they seized him, and threw him outside the vineyard, and 39
killed him. Now when the owner of the vineyard arrives, 40
what will he do to those tenants?"

"Miserable wretches!" they exclaimed, "he will put them to 41
a miserable death, and let the vineyard to other tenants, who will pay him his share of the produce at the proper times."

Then Jesus added: "Have you never read in the Scriptures?— 42

> '*The very stone which the builders despised—*
> *Has now itself become the corner-stone;*
> *This stone has come from the Lord,*
> *And is marvellous in our eyes.*'

For this reason the Kingdom of God, I tell you, will be taken 43
from you, and given to a nation that does produce the fruit of the Kingdom. Yes, and those who fall on this stone will 44
be dashed to pieces, while any one on whom it falls—it will scatter him as dust."

After listening to these stories, the Chief Priests and Pharisees saw that it was about them that he was speaking. But 45 46
though eager to arrest him, they were afraid of the crowds, who regarded him as a Prophet.

Once more Jesus addressed them in the form of a story. 1

Parable of the Marriage Feast.

"The Kingdom of Heaven," he said, "may be 2
compared to a king who gave a feast in honour of his son's marriage. He sent his servants to 3
summon the invited guests to the feast, but they were unwilling to come. A second time he sent some servants, with 4
orders to say to those who had been invited, 'I have got my feast ready, my cattle and fat beasts are killed—everything is in readiness; come to the feast!'

They, however, took no notice, and went off, one to his farm, 5
another to his business; while the rest, seizing his servants, 6
insulted and killed them. Enraged at this, the king sent his 7
troops and put those murderers to death, and set their city on fire. Then he said to his servants, 'The feast is ready, but 8
those who were invited were not fit to come. So go to the 9
cross-roads, and invite to the feast every one you find.'

The servants went out into the roads and got together all the 10
people they found there, whether bad or good; and the banquet-hall was filled with guests. When the king went in to 11
see his guests, he noticed there a man who had no wedding-robe on. So he said to him, 'My friend, how have you come 12
in here without a wedding-robe?'

[42] *Ps.* 118. 22.

The man was dumbfounded. Then the king said to the attendants, 'Tie his hands and feet, and 'put him out into the darkness' outside, where there will be weeping and grinding of teeth.' 13

For while many are invited, few are chosen." 14

A Question about Taxes.

Then the Pharisees went and held a consultation as to how they might lay a snare for Jesus in the course of conversation. So they sent their disciples, with the Herodians, to say to him: 15 16

"Teacher, we know that you are an honest man, and that you honestly teach the Way of God, and are not influenced by anybody; indeed you pay no regard to a man's position. So tell us your own opinion. Are we right in paying taxes to the Emperor, or not?" 17

Perceiving their malice, Jesus answered: 18

"Why are you putting this test to me, you hypocrites? Show me the coin with which the tax is paid." 19

So they brought him a florin.

"Whose head and title are these?" he asked. 20

"The Emperor's," they answered; on which he said to them: 21

"Then pay to the Emperor what belongs to the Emperor, and to God what belongs to God."

They were surprised at his answer, and went away and left him. 22

A Question about the Resurrection.

That same day some Sadducees came up to Jesus maintaining that there is no resurrection. Their question was this— 23

"Teacher, Moses said, '*If a man dies without children, his brother shall become the husband of the widow, and raise up a family for his brother.*' Now we had living among us seven brothers; of whom the eldest married and died, and as he had no family, left his wife for his brother. The same thing happened to the second and the third brothers, and indeed to all the seven. The woman herself died last of all. After the resurrection, then, which of the seven will have her as his wife, all of them having married her?" 24 25 26 27 28

"Your mistake," Jesus replied, "is due to your ignorance of the Scriptures, and of the power of God. For after the resurrection there is no marrying or being married, but in Heaven they live like angels. Again, as to the resurrection of the dead, have you not read these words of God—'*I am the God of Abraham, and the God of Isaac, and the God of Jacob*'? God is not God of dead, but of living, people." 29 30 31 32

The crowds, who had been listening to him, were greatly struck with his teaching. 33

13 *Enoch*, 10. 4. 24 *Deut.* 25. 5. 32 *Exod.* 3. 6.

A Question about the Commandments.

When the Pharisees heard that Jesus had silenced the Sadducees, they collected together. Then one of them, a Teacher of the Law, by way of testing him, put this question— 34 35

"Teacher, which is the chief commandment in the Law?" His answer was: "'*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*' This is the chief and first commandment. The second, which is like it, is this—'*Thou shalt love thy neighbour as if he were thyself.*' On these two commandments hang the whole Law and the Prophets too." 36 37 38 39 40

Jesus puts a Question about the Christ.

Before the Pharisees separated, Jesus put this question to them— 41

"What is your opinion about the Christ? Whose son is he?" 42

"David's," they said.

"How is it then," Jesus replied, "that David, speaking under inspiration, calls him 'Master,' in the passage— 43

> '*The Lord said to my Master: "Sit at my right hand, Until I put thy enemies beneath thy feet"?*' 44

Since, then, David calls him 'master,' how is he David's son?" No one could say a word in answer; nor did any one after that day venture to question him further. 45 46

Then Jesus, speaking to the crowds and to his disciples, said: 1 2

Warnings against the Rabbis.

"The Rabbis and Pharisees now occupy the chair of Moses. Therefore practise and lay to heart everything they tell you, but do not follow their example, for they preach but do not practise. While they make up heavy loads and pile them on other people's shoulders, they decline, themselves, to lift a finger to move them. Indeed, all their actions are done to attract attention. They widen the texts which they wear as charms, and increase the size of their tassels, and like having the place of honour at dinners, and the front seats in the Synagogues, and being greeted in the streets with respect, and being called Rabbi by everybody. But do not you allow yourselves to be called 'Rabbi,' for you have only one Teacher, and you yourselves are all brothers. And do not call any one upon the earth your Father,' for you have only one Father, the heavenly Father. Nor must you allow yourselves to be called 'Leaders,' for you have only one Leader, the Christ. The man who would be the greatest among you must act as your servant. All who exalt themselves will be humbled, and all who humble themselves will be exalted. 3 4 5 6 7 8 9 10 11 12

7 *Deut.* 6. 5. 39 *Lev.* 19. 18. 44 *Ps.* 110. 1.

Jesus denounces the Pharisees.

But alas for you, Rabbis and Pharisees, hypocrites that you are!—because you close the Kingdom of Heaven in men's faces. You do not go in yourselves, nor yet allow those who are going in to do so. 13

Alas for you, Rabbis and Pharisees, hypocrites that you are!—because you scour both land and sea to make a single convert, and when he is gained, you make him twice as ready for the Pit as you are yourselves. 15

Alas for you, you blind guides, who say, 'If any one swears by the Temple, his oath counts for nothing; but if any one swears by the Temple-gold, his oath is binding on him'! 16

Fools that you are, what blindness! Why, which is the more important? the gold? or the Temple which has given sacredness to the gold? 17

You say, too, 'If any one swears by the altar, his oath counts for nothing, but if any one swears by the offering placed on it, his oath is binding on him'! 18

What blindness! Why, which is the more important? the offering? or the altar which gives sacredness to the offering? 19

Therefore a man swearing by the altar is swearing by it and by everything on it, 20

and a man swearing by the Temple is swearing by it and by him who dwells in it, 21

while a man swearing by Heaven is swearing by the throne of God and by him who sits upon it. 22

Alas for you, Rabbis and Pharisees, hypocrites that you are!—because you pay tithes on mint, fennel, and carraway-seed, and have neglected the weightier matters of the Law—justice, mercy, and good faith. These last you ought to have put into practice, without neglecting the first. 23

You blind guides, to strain out a gnat but swallow a camel! 24

Alas for you, Rabbis and Pharisees, hypocrites that you are!—because you clean the outside of the cup and of the dish, while inside they are full of the fruits of grasping and self-indulgence. 25

You blind Pharisee! First clean the inside of the cup and the dish, that so the outside may become clean as well. 26

Alas for you, Rabbis and Pharisees, hypocrites that you are!—because you are like tombs that have been white-washed and look beautiful outside, while inside they are filled with dead men's bones and all kinds of filth. 27

It is the same with you. Outwardly, and to others, you have the look of religious men, but inwardly you are full of hypocrisy and sin. 28

Alas for you, Rabbis and Pharisees, hypocrites that you are!—because you build tombs for the Prophets, and decorate the monuments of religious men, and say, 'Had we been living in the days of our forefathers, we should have taken no part in their murder of the Prophets!' 29 30

In this way you supply evidence against yourselves that you are true children of the men who murdered the Prophets. 31 32

Fill up the measure of your forefathers' guilt. 33

You serpents and offspring of vipers! How can you escape being sentenced to the Pit? 33

This is why I send you Prophets, wise men, and Rabbis; some of whom you will kill and crucify, 34

and some you will flog in your Synagogues, and pursue
from town to town; that upon your heads may fall every drop 35
of innocent 'blood spilt on earth,' from the blood of innocent
Abel down to that of Zachariah, Barachiah's son, whom you
murdered between the Temple and the altar. All this, believe 36
me, will come home to the present generation. Jeru- 37

Jesus laments the fate of Jerusalem.

salem! Jerusalem! she who slays the Prophets
and stones the messengers sent to her——O how
often have I wished to gather your children
round me, as a hen gathers her chickens under her wings, and
you refused to come! I tell you, your *House* will be left 38
desolate; for nevermore shall you see me until you say, '*Blessed* 39
is the One who Comes in the name of the Lord!'"

Jesus foretells the Destruction of the Temple.

Leaving the Temple Courts, Jesus was walking 1 2
away, when his disciples came up and drew his
attention to the Temple buildings.

"Do you see all these things?" was his answer. 2
"Believe me, not a single stone will be left here upon another,
but all will be thrown down."

While Jesus was sitting on the Mount of Olives, his disciples 3

Jesus foretells Wars and Persecutions.

came up to him, and privately requested him to
tell them when this would be, and what would be
the sign of his Coming, and of the close of the
age.

Jesus replied to them as follows: 4
"Be careful that no one leads you astray; for many will 5
come taking my name, and saying, 'I am the Christ,' and will
lead many astray. And you will hear of wars and rumours of 6
wars; take care not to be alarmed, for such things *must occur;*
still the end is not yet here. For *nation will rise against nation* 7
and kingdom against kingdom, and there will be famines and
earthquakes in various places. All this, however, will be but 8
the beginning of the birth-pangs! When that time comes, 9
they will give you up to be punished, and men will put you to
death, and you will be hated by all nations on my account.
And then *many will fall away,* and they will betray one another, 10
and hate one another. Many pretended Prophets, too, will 11
appear and lead numbers astray; and owing to the increase of 12
wickedness, most men's love will grow cold. Still those who 13
persevere to the end will be saved. And this Good News of 14
the Kingdom will be proclaimed throughout the world as a
testimony to all nations; and then will come the end.

Jesus foretells the end of the Age.

As soon then as you see *the desecrating Horror* 15
mentioned by the Prophet Daniel set up *in the*
Holy Place," (the reader will see what is meant)

35 *Enoch*, 9. 1. 38 *Jer.* 22. 5. 39 *Ps.* 118. 26. 6 *Dan.* 2. 28. 7 *Isa.* 19. 2
10 *Isa.* 8. 15. 15 *Dan.* 12. 11; 8. 11.

"then those of you who are in Judaea must take refuge in the 16
mountains, and a man on the house-top must not go down to 17
get the things in his house, nor must one who is on his farm 18
turn back to get his cloak. And alas for the women that are 19
with child, and for those that are nursing infants in those days!
Pray, too, that your flight may not occur in winter-time, or on 20
a Sabbath; for that *will be* a time of great *distress, the like of* 21
which has not occurred from the beginning of the world down to the
present time—no, nor ever will again. And had not those days 22
been curtailed there would have been no escape for a single
person; but for the sake of 'God's People' they will be cur-
tailed. If any one says to you then, 'Look! here is the 23
Christ!' or 'He is here!', do not believe it; for pretended 24
Christs and pretended *Prophets will arise,* and will *display* great
signs and marvels, so that, were it possible, even God's People
would be led astray. Remember, I have forewarned you. 25
So if people say to you, 'He is in the desert!', do not go out 26
there; or 'He is in an inner room!', do not believe it; for just 27
as lightning will start from the east and flash across to the
west, so will the Coming of the Son of Man be. Wherever a 28
dead body lies *there will the vultures flock.* Immediately 29
after the *distress* of *those days, the sun will be darkened, and the*
moon will not give her light, and the stars will fall from the sky, and
the forces of the skies will be convulsed. Then will appear the sign 30
of the Son of Man in the *sky;* and *all the tribes of the land will*
mourn, when they see the *Son of Man coming on the clouds of the*
sky, with power and great glory; and he will send his angels 31
with *a great trumpet,* and *they will gather* his People round him
from the four winds, from one horizon to the other.

Need for Watchfulness.

Learn the lesson taught by a fig tree. As soon 32
as ever its branches are full of sap and it is
bursting into leaf, you feel sure that summer is
near. And so may you, as soon as you see all these things, 33
feel sure that he is at your very doors. Believe me, even the 34
present generation will not pass away, till all this has taken
place. Earth and sky will pass away, but my words can never 35
pass away. But about the actual Day and Hour, no one 36
has any knowledge—not even the angels of Heaven; nor yet
the Son himself—but only the Father. For just as in the days 37
of Noah, so it will be at the Coming of the Son of Man. In 38
those days before the flood they went on eating and drinking,
marrying and being married, up to the day on which *Noah*
entered the ark, taking no notice till *the flood* came and swept 39
them one and all away, and so it will be at the Coming of the
Son of Man. At that time, of two men on a farm one will be 40
taken and one left; of two women grinding with the hand-mill 41

21 *Dan.* 12. 1. 22 *Enoch,* 1. 1. 24 *Deut.* 13. 1. 28 *Isa.* 34. 15. 29 *Dan.* 12. 1; *Isa.* 13. 10; 34. 4. 30—31 *Zech.* 12. 12; *Dan.* 7. 13; *Isa.* 27. 13; *Zech.* 2. 6; *Deut.* 30. 4; 28. 64. 38—39 *Gen.* 7 7.

one will be taken and one left. So be on the watch; for you 42
do not know on what day your Master is coming. Of this you 43
may be sure, that, had the owner of the house known what time
of night the thief was coming, he would have been on the
watch, and would not have allowed his house to be broken
into. Therefore you also should get ready, since it is just when 44
you are least expecting him that the Son of Man will come.

Who, I wonder, answers to the trustworthy, thoughtful ser- 45
Parable of the good and bad Servants. vant, who has been placed by his master over his household, to give them their food at the proper time? Happy will that servant be whom 46
his master, when he comes home, shall find doing as he was
told. Believe me, his master will give him the management 47
of the whole of his property. But should he be a bad ser- 48
vant, and say to himself, 'My master is a long time in coming,' 49
and so begin to beat his fellow-servants, and eat and drink with
drunkards; that servant's master will come home on a day 50
when he does not expect him, and at an hour of which he is
ignorant, and will flog him severely, and allot him a place 51
among hypocrites, where there will be weeping and grinding
of teeth.

Parable of the ten Bridesmaids. The Kingdom of Heaven will then be like ten 1 2
bridesmaids who took their lamps and went out to
meet the bridegroom. Five of them were foolish, 2
and five prudent. The foolish ones took their lamps, but took 3
no oil with them, while the prudent ones, besides taking their 4
lamps, took oil in their cans. As the bridegroom was a long 5
time in coming, they all became drowsy, and went to sleep.
But at midnight a shout was raised—'The bridegroom! The 6
bridegroom! Come out and meet him!' At this all the brides- 7
maids got up and trimmed their lamps. Then the foolish 8
bridesmaids said to the prudent ones, 'Give us some of your
oil; our lamps are going out.'

'No,' answered the prudent ones, 'we fear there will not be 9
enough for us and you as well. You had better go to those who
sell it, and buy some for yourselves.'

While they were on their way to do so, the bridegroom came, 10
and the bridesmaids who were ready went in with him to the
feast; and the door was shut. Afterwards the other brides- 11
maids came.

'Sir, Sir,' they said, 'open the door for us!'

But the bridegroom answered, 'No, I do not know you.' 12

So be on the watch, since you do not know either the Day or 13
the Hour.

Parable of the Servants entrusted with Money. It is as though a man, going on his travels, 14
called his private servants, and entrusted them
with his property. He gave three thousand 15
pounds to one, twelve hundred to another, and
six hundred to a third, fixing the amount in proportion to the

ability of each. Then he set out on his travels. The man who 16
had received the three thousand pounds went at once and
earned more with them, till he had made another three thou-
sand. In the same way the man who had received the twelve 17
hundred pounds made another twelve hundred. But the man 18
who had received the six hundred went and dug a hole in the
ground, and hid his master's money. After a long time the 19
master of those servants returned, and settled accounts with
them. The man who had received the three thousand pounds 20
came with an additional three thousand, and said, 'Master, you
entrusted me with three thousand pounds; look, I have made
another three thousand!'

'Well done, you good, faithful servant!' said his master. 21
'You have been faithful with a small sum; now I will put a
large one into your hands; come and share your master's
enjoyment!'

Then the one who had received the twelve hundred pounds 22
came up and said, 'Master, you entrusted me with twelve hun-
dred pounds; look, I have made another twelve hundred!'

'Well done, you good, faithful servant!' said his master. 23
'You have been faithful with a small sum; now I will put a
large one into your hands; come and share your master's
enjoyment!'

The man who had received the six hundred pounds came up 24
too, and said 'Master, I knew you were a hard man; you reap
where you have not sown, and gather where you have not
thrashed; and, in my fear, I went and hid your money in the 25
ground; look, here is what belongs to you!'

'You lazy, good-for-nothing servant!' was his Master's reply. 26
'You knew, did you?, that I reap where I have not sown, and
gather where I have not thrashed. Then you were bound to 27
have placed my money in the hands of bankers, in which case
I, on coming home, should have received my money, and
interest in addition. Therefore,' he continued, 'take away 28
from him the six hundred pounds, and give them to the one
who has the six thousand. For all who retain anything will 29
have more given them, till they have abundance; but those
who retain nothing will have even what they had taken away
from them. As for the useless servant, 'put him out into the 30
darkness' outside, where there will be weeping and grinding
of teeth.'

Principles of the Divine Judgement.

'As soon as the Son of Man' has *come* in glory 31
and with him all the angels, he 'will take his seat on
his glorious throne'; and all the nations will be 32
gathered before him, and he will separate the people—just as a
shepherd separates sheep from goats—placing the sheep on his 33
right, and the goats on his left. Then he, the King, will say 34
to those on his right, 'Come, you on whom my Father's bless-

30 *Enoch*, 10. 4. 31 *Zech.* 14. 5; *Enoch*, 62. 5.

ing rests, enter upon possession of the Kingdom prepared for
you ever since the beginning of the world. For, when I was 35
hungry, you gave me food; when I was thirsty, you gave me
something to drink; when I was a stranger, you took me to
your homes; when I was half-naked, you clothed me; when 36
I fell ill, you visited me; and when I was in prison, you came
to see me.'
On this the Good will answer, 'Master, when did we see you 37
hungry, and feed you? or thirsty, and give you something to
drink? When did we see you a stranger, and take you to our 38
homes? or half-naked, and clothe you? When did we see 39
you ill, or in prison, and come to visit you?'
'I tell you,' the King will reply, 'so far as you did so to one 40
of these my brothers, however lowly, you did it to me.'
Then he will say to those on the left, 'Leave my presence, you 41
on whom a curse rests, and go into the enduring 'fire' which
is 'prepared for the Devil and his angels.' For, when I was 42
hungry, you gave me no food; when I was thirsty, you gave
me nothing to drink; when I was a stranger, you did not take 43
me to your homes; when I was half-naked, you did not clothe
me; and when I was ill, and in prison, you did not visit
me.'
On this they, in their turn, will answer, 'Master, when did we 44
see you hungry, or thirsty, or a stranger, or half-naked, or ill,
or in prison, and not attend to your wants?'
And to this he will reply, 'I tell you that so far as you neglected 45
to do so to one of these, however lowly, you neglected to do it
to me.'
Then *these last* will go away *to enduring* punishment, *but the* 46
Good *to enduring Life.*"

Plot against Jesus.

When Jesus had finished all this teaching, he 1 26
said to his disciples:
"You know that in two days' time the Festival of the Pass- 2
over will be here; and that then the Son of Man is to be given
up for crucifixion."
About that time the Chief Priests and Councillors of the 3
Nation met in the house of the High Priest, who was called
Caiaphas, and plotted together to arrest Jesus by a stratagem 4
and put him to death; but they said that they had better not 5
do so during the Festival, for fear of causing a riot.

Jesus anointed by a Woman.

After Jesus had reached Bethany and was in 6
the house of Simeon the leper, a woman came up 7
to him with an alabaster jar of very costly per-

41 *Enoch* 54. 1, 5. 46 *Dan.* 12. 2.

fume, and poured it over his head as he was at table. The 8
disciples were indignant at seeing this.

"What is this waste for?" they exclaimed. "This perfume 9
could have been sold for a very large sum, and the money
given to the poor."

"Why are you interfering with the woman?" Jesus said, 10
when he noticed it. "For this is a beautiful action that she
has done to me. You always have the poor with you, but you 11
will not always have me. In pouring this perfume on my 12
body, she had my burying in view. Believe me, wherever in 13
the whole world this Good News is proclaimed, what this
woman has done will be told in memory of her."

Judas agrees to betray Jesus.

It was at that time that one of the Twelve, 14
named Judas Iscariot, made his way to the Chief
Priests, and asked what they were ready to give 15
him, if he betrayed Jesus to them. The Priests *weighed him out thirty pieces of silver* as payment. So from that time Judas 16
began to watch for an opportunity for betraying Jesus.

Preparation for the Passover.

On the first day of the Festival of Unleavened 17
Bread, the disciples came up to Jesus, and said:

"Where would you like us to make preparations for you to eat the Passover?"

"Go into the city to so and so," he answered, "and say to 18
him, 'The Teacher says—My time is near. It is at your house
that I will keep the Passover with my disciples.'"

The disciples did as Jesus directed them, and prepared the 19
Passover.

The Passover Meal.

In the evening Jesus took his place with the 20
twelve disciples. While they were eating, he 21
said solemnly:

"It is one of you who will betray me."

In great sadness they began to ask him, each in turn: 22

"It is not I, is it, Master?"

"The one beside me who dipped his hand in the dish," 23
replied Jesus, "is the one who will betray me. True, the Son 24
of Man is to go, as Scripture says of him, yet alas for that man
by whom the Son of Man is being betrayed! For that man 'it
would have been better never to have been born!'"

In reply to this his betrayer, Judas, said: 25

"It is not I, is it, Rabbi?"

"It is as you have said," answered Jesus.

'The Lord's Supper.'

While they were still eating, Jesus took some 26
bread, and after blessing God, broke it up, giving
it to his disciples with the words:

"Take it and eat it; this is my body."

Then he took a cup, and after giving thanks, gave it to them, 27
saying as he did so:

15 *Zech.* 11. 12. 24 *Enoch* 38. 2.

"Drink from it, all of you; for *this is* my *Covenant-blood,* 28
which is poured out for many for the forgiveness of sins. I 29
tell you, I shall never after this drink of this juice of the grape,
until the day when I shall drink it with you new in the King-
dom of my Father."

Peter's Fall foretold.

They then sang a hymn, and went out on to 30
the Mount of Olives.

Then Jesus said to them: 31

"Even you will all fall away from me to-night; for Scripture says—'*I will strike down the shepherd, and the sheep of the flock will be scattered.*' But after I have risen from the grave, I will go 32
before you into Galilee."

"If every one else falls away from you," Peter replied, 33
"I will never do so!"

"Believe me," answered Jesus, "this very night, before the 34
cock crows, you will disown me three times!"

"Even if I am to die with you," Peter exclaimed, "I will 35
never disown you!"

All the disciples spoke in the same way.

Agony of Jesus at Gethsemane.

Then Jesus went with them to a garden called 36
Gethsemane.

"Sit down here," he said to the disciples, "while I go and pray yonder."

Taking with him Peter and the two sons of Zebediah, he be- 37
gan to show signs of sadness and deep distress of mind.

"*I am sad at heart,*" he said, "sad even to death; stay here, 38
and watch with me."

Going on a little further, he threw himself on his face, in 39
prayer:

"My Father, if possible, let me escape this cup: only, not as I wish, but as thou wishest."

Then he came to his disciples, and found them asleep. 40

"What!" he said to Peter, "had none of you strength to 41
watch with me for a single hour? Watch and pray, so that you may not fall into temptation. True, the spirit is eager, but human nature is weak."

Again, a second time, Jesus went away, and prayed. 42

"My Father," he said, "if I cannot escape this cup without drinking it, thy will be done!"

On his return he found them asleep, for their eyes were heavy. 43

So he left them, and went away again, and prayed a third 44
time, again using the same words.

Then he came to the disciples, and said: 45

"Sleep on now, and rest yourselves. Listen!" he exclaimed, "my time is close at hand, and the Son of Man is being betrayed into the hands of wicked men. Get up, and let us 46
be going, Look! my betrayer is close at hand."

28 *Exod.* 24. 8. 31 *Zech.* 13. 7. 38 *Ps.* 42. 5.

Jesus taken Prisoner.

He had hardly said the words, when Judas, who was one of the Twelve, came in sight. With him was a great crowd of people with swords and staffs, from the Chief Priests and Councillors of the Nation. Now the betrayer had arranged a signal with them. 47 48

"The man that I kiss," he had said, "will be the one; take him prisoner."

So he went up to Jesus at once, and exclaimed: "I am glad to see you, Rabbi!" and kissed him; on which Jesus said to him: 49 50

"My friend, do what you have come for."

Thereupon the men went up, seized Jesus, and took him prisoner. Suddenly one of those who were with Jesus stretched out his hand, and drew his sword, and striking the High Priest's servant, cut off his ear. 51

"Sheath your sword," Jesus said, "for all who use the sword will be put to the sword. Do you suppose that I cannot ask my Father for help, when he would at once send to my aid more than twelve legions of angels? But if I did, how would the Scriptures be fulfilled, which say that things must happen as they are doing." 52 53 54

Jesus at the same time said to the crowds: 55

"Have you come out with swords and staffs to arrest me as if I were a robber? I have sat teaching day after day in the Temple Courts, and yet you did not take me prisoner.

But this has all occurred in fulfilment of the Prophetic Scriptures." 56

And after that all the disciples forsook Jesus and took to flight.

Trial of Jesus before the High Priest.

Those who had taken Jesus prisoner took him to the High Priest, Caiaphas, where the Rabbis and Councillors had assembled. Meanwhile Peter followed him at a distance up to the court-yard of the High Priest, and went in and sat down among the constables, to see how it would end. The Chief Priests and the whole of the High Council were trying to get false evidence against Jesus, to ensure that he should be put to death, but could not, although many came forward with false evidence. Later on, however, two men came forward and said: 57 58 59 60 61

"This man said, 'I am able to destroy the Temple of God, and in three days' time build one again.'"

Then the High Priest stood up, and said to him: 62

"Have you no answer? What have you to say to the evidence which these men are giving against you?"

But Jesus remained silent. On this the High Priest said to him: 63

"Upon your oath, and before the Living God, tell us whether you are the Christ, the Son of God."

"It is as you say," replied Jesus, "yet I tell you all that before long you will *see the Son of Man sitting on the right hand* of the Almighty, and *coming on the clouds of the sky*." 64

Upon that the High Priest tore his clothes. 65

"What blasphemy! Why do we want any more witnesses?" he asked. "You have actually heard his blasphemy now. What is your decision?" 66

"He deserves death," they replied.

Then they spat in his face, and struck him on the head, while 67
others dealt blows at him, saying as they did so: 68

"Now play the Prophet for us, you Christ! Who was it that struck you?"

Peter disowns Jesus.

Peter, meanwhile, was sitting outside in the court-yard; and a maidservant came up to him, and said: 69

"Why, you were with Jesus the Galilean!"

But Peter denied it before them all. 70

"I do not know what you mean," he replied.

When he had gone out into the gateway, another girl saw him, 71
and said to those who were there:

"This man was with Jesus of Nazareth!"

Again he denied it. 72

"I do not know the man!" he said with an oath.

But soon afterwards the bystanders came up and said to 73
Peter:

"There can be no doubt that you, too, are one of them; why, your very way of speaking proves it!"

Then Peter began to swear, with most solemn imprecations: 74

"I do not know the man."

Just then a cock crowed; and Peter recollected the words 75
which Jesus had said—'Before a cock has crowed you will disown me three times'; and he went outside, and shed bitter tears.

The end of Judas.

At daybreak all the Chief Priests and Councillors 1 2
of the Nation had a consultation about Jesus, to see how they could secure his death. They put him in chains 2
and led him away, and handed him over to the Roman Governor, Pilate.

Then Judas, who had betrayed him, seeing that Jesus was 3
condemned, was sorry for what he had done, and returned the thirty pieces of silver to the Chief Priests and Councillors, saying as he did so: 4

"I have done wrong in betraying a good man to his death."

"What has that to do with us?" they replied. "You must see to that yourself."

Judas flung down the pieces of silver in the Temple, and left; 5

64 *Ps.* 110. 1; *Dan.* 7. 13.

and then went and hanged himself. The Chief Priests 6
took the pieces of silver, but they said:
"We must not put them into the Temple treasury, because
they are blood-money."
So, after consultation, they bought with them the 'Potter's Field' 7
for a burial-ground for strangers; and that is why that field is 8
called 'Blood-Field' to this very day. Then it was that 9
these words spoken by the Prophet Jeremiah were fulfilled—
'*They took the thirty pieces of silver, the price of him who was valued, whom some* of the people of Israel *valued, and gave them* 10
for the Potter's field, as *the Lord commanded me.*'

Trial of Jesus before the Roman Governor.

Meanwhile Jesus was brought before the Roman 11
Governor, who asked him:
"Are you the King of the Jews?"
"It is as you say," answered Jesus.
While charges were being brought against him by the Chief 12
Priests and Councillors, Jesus made no reply; upon which 13
Pilate said:
"Do not you hear how many accusations they are making
against you?"
Yet Jesus made no reply—not even a single word; at which 14
the Governor was greatly astonished. Now at the 15
Festival the Governor was accustomed to grant the people the
release of any one prisoner they might choose. At that time 16
they had a notorious prisoner known as Barabbas. So when 17
the people had collected, Pilate said to them:
"Which do you wish me to release for you? Barabbas? or
Jesus whom people are calling 'Christ'?"
He knew that it was out of jealousy that Jesus had been handed 18
over to him. While he was still on the bench, his wife 19
sent this message to him—
"Do not have anything to do with that good man, for I have
been very unhappy to-day in a dream on account of him."
The Chief Priests and Councillors, however, persuaded the 20
crowds to ask for Barabbas, and to get Jesus made away with.
But the Governor's reply was: 21
"Which of these two do you want me to release for you?"
"Barabbas," they answered.
"What then," Pilate asked, "shall I do with Jesus whom 22
people are calling 'Christ'?"
"Let him be crucified," they all replied.
"Why, what harm has he done?" he asked. 23
However they kept shouting furiously: "Let him be crucified!"
When Pilate saw that his efforts were of no use, but that on 24
the contrary a riot was beginning, he took some water, and
washed his hands in the sight of the crowd, saying as he did so:
"I am not answerable for this bloodshed; you must see to
it yourselves."

9—10 *Zech.* 11. 13.

And to this the whole of the people answered: 25
"His blood be on our heads and on our children's!"
Then Pilate released Barabbas to them, while, as for Jesus, 26
after having had him flogged, he handed him over to be crucified.

Jesus mocked at by the Soldiers.

After that, the Governor's soldiers took Jesus 27
with them into the Government House, and got
the whole regiment round him. They stripped 28
him, and dressed him in a red military cloak, and then made 29
a crown with some thorns and placed it on his head. They
put a cane in his right hand, and then going down on their
knees before him, mocked at him.
"Long live the King of the Jews!" they said.
They spat at him, and then, taking the cane, kept striking him 30
on the head. When they had done mocking at him, they took 31
the military cloak off, and put his own clothes on him, and
then led him away for crucifixion.
Just as they were on their way out, they came upon a man 32
from Cyrene of the name of Simeon; and they compelled him
to go with them to carry the cross. On reaching 33

Crucifixion of Jesus.

Golgotha as it is called (it is called after a skull)
they *gave* him *some wine to drink* which had been 34
mixed with *gall;* but after tasting it, Jesus refused
to drink it. When they had crucified him, they *divided* his 35
clothes among them by casting lots. Then they sat down, and 36
kept watch over him there. Above his head they fixed up the 37
charge against him in writing—'THIS IS JESUS THE KING OF
THE JEWS.' After this two robbers were crucified with 38
him, one on the right, and the other on the left. The 39

Jesus mocked at upon the Cross.

passers-by kept jeering at him, *shaking their heads*
as they said: 40
"You who can 'destroy the Temple and build
one in three days,' save yourself! If you are the Son of God,
come down from the cross!"
Even the Chief Priests did so; they kept saying in mockery, 41
while the Rabbis and Councillors joined in:
"He has saved others, but cannot save himself! He is the 42
'King of Israel'! Let him come down from the cross now
and we will believe in him. He *has trusted in God;* if *God wants* 43
him, let him save him now; for he said, 'I am the Son of God.'"
The robbers, too, who were crucified with him, kept railing 44
at him in the same way.

Death of Jesus.

After mid-day a darkness came over all the 45
country, lasting till three in the afternoon. And 46
about three Jesus called out loudly:
"*Eloi, Eloi, lema sabacthani*"—that is to say, '*O my God, my God, why hast thou forsaken me?*'

34 *Ps.* 69. 21. 35 *Ps.* 22. 18. 39 *Ps.* 22. 7. 43 *Ps.* 22. 8. 46 *Ps.* 22. 1.

Some of those standing by heard this, and said: 47
"The man is calling for Elijah."
One of them immediately ran and took a sponge, and filling it 48
with *common wine*, put it on the end of a cane, and *offered* it to
him *to drink*. But the rest said: 49
"Wait and let us see if Elijah is coming to save him."
[However another man took a lance, and pierced his side; and
water and blood flowed from it.] But Jesus with another loud 50
cry surrendered his spirit. Suddenly the Temple 51
curtain was torn in two from top to bottom, the earth shook,
the rocks were torn asunder, the tombs opened, and the bodies 52
of many of God's people who had fallen asleep rose, and 53
leaving their tombs, went, after the resurrection of Jesus, into
the Holy City, and showed themselves to many people.
The Roman Captain and the men with him who were watching 54
Jesus, on seeing the earthquake and all that was happening,
became greatly alarmed and exclaimed:
"This must indeed have been *a Son of God!*"
There were several women there, watching from a distance, 55
who had accompanied Jesus from Galilee and had been at-
tending on him. Among them were Mary of Magdala, Mary 56
the mother of James and Joseph, and the mother of Zebediah's
sons.

Burial of Jesus.

In the evening, there came a rich man belonging 57
to Ramah, named Joseph, who had himself become
a disciple of Jesus. He went to Pilate, and asked for the body 58
of Jesus; upon which Pilate ordered it to be given him. So 59
Joseph took the body, and wrapped it in a clean linen sheet,
and laid it in his newly-made tomb which he had cut in the 60
rock; and before he left, he rolled a stone against the entrance
of the tomb. Mary of Magdala and the other Mary 61
remained behind, sitting in front of the grave.

Tomb of Jesus guarded.

The next day—that is the day following the 62
Preparation-Day—the Chief Priests and Pharisees
came in a body to Pilate, and said: 63
"We recollect, Sir, that during his lifetime that impostor
said 'I shall rise from the grave after two days have passed.'
Will you therefore order the tomb to be made secure till the 64
third day? Otherwise his disciples may come and steal him,
and then say to the people, 'He has risen from the dead,' in
which case the latest imposture will be worse than the
first."
"You may have a guard," was Pilate's reply; "go and make 65
the tomb as secure as you can."
So they went and made the tomb secure, by sealing the stone, 66
in presence of the guard.

48 *Ps.* 69. 21. 54 *Wisd. of Sol.* 2. 18.

VI.—The Risen Life.

Women visit Jesus' grave.

After the Sabbath, as the first day of the week began to dawn, Mary of Magdala and the other Mary had gone to look at the grave, when suddenly a great shock of earthquake occurred. An angel of the Lord descended from heaven, and came and rolled away the stone, and seated himself upon it. In his appearance he was as dazzling as lightning, and his clothing was as white as snow; and in their terror of him, the men on guard trembled violently and became unconscious. But the angel, addressing the women, said:

"Do not you be afraid. I know that it is Jesus, who was crucified, whom you are looking for. He is not here; for he has risen from the grave, as he said he would. Come, and see the place where he was lying; and then go quickly and say to his disciples, 'He has risen from the dead, and is going to Galilee before you, and there you will see him.' Remember, I have told you." On this they quickly left the tomb in awe and great joy, and ran to tell the news to the disciples. Suddenly Jesus met them.

"Welcome!" he said.

The women went up to him, and clasped his feet, bending low before him.

"Do not be afraid," Jesus said, as they did this; "go and tell my brothers to set out for Galilee, and they will see me there."

The Guards bribed to be silent.

While they were still on their way, some of the guard came into the city, and reported to the Chief Priests everything that had happened. So they and the Councillors met, and after holding a consultation together, gave a large sum of money to the soldiers, and told them to say that his disciples came in the night, and stole him while they were asleep; "and should this matter come before the Governor," they added, "we will satisfy him, and prevent your getting into trouble."

So the soldiers took the money, and followed their instructions. And this story has been current among the Jews from that day to this.

Jesus appears to the Apostles.

The eleven disciples went to Galilee, to the mountain where Jesus told them to meet him; and when they saw him, they bent low before him; although some felt doubtful.

Then Jesus came up, and spoke to them thus:

Jesus gives the Apostles their Commission.

"All authority in heaven and on the earth has been given to me. Therefore go and make disciples of all the nations, baptizing them into the Faith of the Father, the Son, and the holy Spirit, and teaching them to lay to heart all the commands that I have given you; and, remember, I shall myself be always with you until the close of the age."

THE GOOD NEWS
ACCORDING TO LUKE.

Dedication.

To his Excellency, Theophilus. 1

Many attempts have been already made to draw up an account of those matters that are accepted as true among us, exactly as they have been handed down to us by those who 2
from the very first were eye-witnesses, and afterwards became bearers of the Message. I also, therefore, having investigated 3
all these matters with great care from the beginning, have resolved to write a connected history of them for you. In this 4
way you will be able to satisfy yourself of the accuracy of the story which you have heard from the lips of others.

I.—Birth, Parentage, Infancy, and Boyhood.

Zechariah and Elizabeth. In the reign of Herod, King of Judaea, there 5
lived a priest of the Division called after Abijah, whose name was Zechariah. His wife, who was named Elizabeth, was also a descendant of Aaron. They were both 6
God-fearing people, who lived irreproachable lives in conformity to all the commandments and requirements of the Lord. They had no children, Elizabeth being barren; and 7
both of them were advanced in years.

The Baptist's Birth foretold. On one occasion, when Zechariah was officiating as priest before God during the turn of his 8
Division, it fell to him by lot, in accordance with 9
the practice among the priests, to go into the Temple of the Lord and burn incense. It being the Hour of Incense, the 10
people were all praying outside. While he was there, an 11
angel of the Lord appeared to him, standing on the right of the Altar of Incense. Zechariah was startled at the sight, and 12
was overcome with fear. But the angel said to him: 13

"Do not be afraid, Zechariah; your prayer has been heard, and your wife Elizabeth shall bear you a son, whom you are to call by the name of 'John.' He will be a source of joy and 14

delight to you; and many others also will rejoice over his
birth. For he will be a great man in the sight of the Lord; 15
he will not drink any wine or strong drink, and he will be filled
with the holy Spirit from the very hour of his birth, and will 16
win many of the Israelites back to the Lord their God. He 17
will precede him in the spirit and with the power *of Elijah, so
as to reconcile fathers to their children*, and bring back the dis-
obedient to the wise ways of good men, and so make ready for
the Lord a people prepared for him."

"How can I be sure of this?" Zechariah asked the angel. 18
"For I am an old man myself, and my wife, too, is advanced
in years."

"I am Gabriel," the angel answered, "and my station is in 19
the presence of God; I have been sent to speak to you and to
bring you this good news. Listen! you will be silenced and 20
unable to speak until the day when this takes place, because
you have not believed what I have said, though my words will
be fulfilled at the proper time."

All this time the people were watching for Zechariah, wonder- 21
ing at his remaining so long in the Temple. When he came 22
out, he was unable to speak to them, and they felt sure that he
had seen a vision there. Meanwhile Zechariah kept making
signs to them, and continued dumb. As soon as his 23
term of service was finished, he returned home.

Elizabeth's Happiness. Shortly after this his wife, Elizabeth, expecting 24
to become a mother, remained in seclusion for
five months.

"This is what the Lord has done for me," she said, "now 25
that he has condescended to take away the reproach under
which I have been living."

Announcement of the future Birth of Jesus. When the sixth month came, the angel Gabriel 26
was sent from God to a town in Galilee called
Nazareth, to a maiden there who was engaged to 27
be married to a man named Joseph, a descendant
of David. Her name was Mary. Gabriel came into her 28
presence and greeting her, said:

"You are highly favoured; the Lord is with you."

Mary was greatly startled at his words, and was wondering 29
to herself what such a greeting could mean, when the angel 30
spoke again:

"Do not be afraid, Mary, for you have found favour with
God. Listen, you will become a mother and will give birth to 31
a son, whom you are to call by the name of 'Jesus.' The child 32
will become great and be called 'Son of the Most High,' and
the Lord God will give him *the throne of* his ancestor *David,
and he will be king* over the descendants of Jacob *for ever*. To 33
his kingdom there will be no end."

15 *Num.* 6. 3. 17 *Mal.* 4. 5—6. 32 *Isa.* 9. 7.

"How can this be," Mary asked of the angel; "for I am unmarried?" 34

"The holy Spirit will come to you," the angel replied, "and the Power of the Most High will envelop you; and therefore it is that your child will be called '*holy*,' and '*Son of God*.' Yes, and your relation, Elizabeth, is herself also expecting a son in her old age; indeed it is now her sixth month, though she used to be called barren. For *not one word from God will prove powerless!*" 35 36 37

"In this I am the servant of the Lord," said Mary, "let it be with me as you say." 38

Then the angel left her.

Mary's Visit to Elizabeth. Soon after this, Mary set out and hurriedly made her way into the hill-country, to a town in Judah; and there she went into Zechariah's house and greeted Elizabeth. As soon as Elizabeth heard Mary's greeting, the child moved within her, and Elizabeth herself was filled with the holy Spirit, and cried out loudly, and said: 39 40 41 42

"Blessed indeed are you among women, and blessed, too, your unborn child! And how have I this honour, that the mother of my Master has come to one like me? Why, as soon as your greeting reached my ears, the child moved within me with delight! Happy indeed is she who believed that the promise which she received from the Lord would actually be fulfilled." 43 44 45

Mary's Song. Then Mary said: 46

"*My soul extols the Lord,*
My spirit exults in God my Saviour; 47
For he has *remembered his servant in her lowliness;* 48
And from this hour *all ages will count me happy!*

Great things has the Almighty done for me; 49
And *holy is his name.*
Age after age he shows his mercy 50
To those that reverence him.

Great are the deeds of *his arm;* 51
He confounds the headstrong with their own device,
He dethrones princes, and *exalts the lowly,* 52
The hungry he loads with gifts and *the rich* he sends *empty* 53
handed away.

He has stretched out his hand to his servant Israel, 54
Not forgetful of mercy,
As he promised to our forefathers— 55
Mercy for Abraham and his race for ever."

35 *Exod.* 13. 12; *Ps.* 2. 7. 37 *Gen.* 18. 14. 46 *Ps.* 104. 1. 47 1 *Sam.* 2. 1; *Ps.* 95. 1 (Septuagint). 48 1 *Sam.* 1. 11; *Mal.* 3. 12. 49 *Ps.* 126. 3; 111. 9. 50 *Ps.* 103. 17. 51 *Ps.* 89. 10; *Job* 5. 13. 52 *Job* 12. 18—19; 5. 11. 53 *Ps.* 107. 9; 34. 10 (Septuagint). 54 *Isa.* 41. 8—9; *Ps.* 98. 3. 55 *Mic.* 7. 20; *Gen.* 13. 17.

Mary stayed with Elizabeth about three months and then returned to her own home. 56

Birth and Naming of the Baptist.

When her time came, Elizabeth gave birth to a son; and the neighbours and her relations, hearing of the wonderful kindness the Lord had shown to her, came to share her joy. 57 58

A week later they met to circumcise the child, and were about to call him 'Zechariah' after his father, when his mother interposed: 59 60

"No, he is to be called John."

"You have no relation of that name!" they exclaimed; and they made signs to the child's father to find out what he wished the child to be called. 61 62

Zechariah asked for something to write on, and then wrote the words—'His name is John.' Every one was surprised; and then all at once Zechariah recovered his voice and the use of his tongue, and began to bless God. 63 64

All their neighbours were awe-struck at this; and through all the hill-country of Judaea the whole story was much talked about; and all who heard it kept it in mind, wondering to themselves what the child's future would be; for it was plain that the power of the Lord was with him. 65 66

Zechariah's Song.

His father Zechariah, too, was filled with the holy Spirit, and in his inspiration, said: 67

"*Blessed is the Lord, the God of Israel,* 68
Who has visited his people and *found them deliverance,*
And has *raised* up for us *the Hope of our salvation* 69
In the House of *his servant, David*—

For so he promised by the lips of his holy Prophets of old— 70
To be our Salvation from our foes and from the hands of all that hate us, 71
Thus *showing mercy to our ancestors,* 72
And *not forgetful of his sacred Covenant.*

This was the oath which he swore to our ancestor *Abraham*— 73
That we should be rescued from the hands of our enemies, 74
And should serve him without fear in purity and uprightness, 75
In his very presence all our days.

Thou, too, my child, wilt be called a Prophet of the Most High, 76
For thou wilt go *before the Lord to make ready his way,*
To give his people the knowledge of salvation 77
Through the forgiveness of their sins,

Due to the tender mercy of our God, 78
Through which *the Dawn* will break on us from Heaven,
To give *light to those who dwell in darkness and the shadow of death,* 79
So as to guide our steps into *the Way of Peace.*"

68 *Ps.* 41. 13; *Exod.* 3. 16; *Ps.* 111. 9. 69 *Ps.* 18. 2; 89. 24, 20. 71 *Ps.* 106. 10. 72 *Mic.* 7. 20; *Ps.* 105. 8; *Dan.* 11. 28. 73 *Mic.* 7. 20. 76 *Mal.* 3. 1. 78 *Zech.* 6. 12 (Septuagint). 79 *Isa.* 9. 2; *Ps.* 107. 10; *Isa.* 59. 8.

The child, as he grew, gained strength of character; and he 80
lived in the deserts till the time came for his being brought
before Israel.

The Birth of Jesus.

About that time an order was issued by the 1 2
Emperor Augustus that a census should be taken
of the whole Empire. (This was the first census taken during 2
the time when Quirinius was Governor of Syria). Accordingly 3
everyone went to his own town to be registered. So 4
Joseph went up from the town of Nazareth in Galilee to
Bethlehem, the town of David, in Judaea—because he
belonged to the family of David and was one of his descen-
dants—to be registered. Mary, who was engaged to be 5
married to him, and who was shortly to become a mother,
went to be registered with him. Her time came while 6
they were there, and she gave birth to her first child, a son. 7
And as there was no room for them in the inn, she wrapped
him up, and laid him in a manger.

The Angels and the Shepherds.

In the same district there were some shepherds 8
out in the open fields, watching their flocks that
night, when an angel of the Lord suddenly stood 9
by them, and the Glory of the Lord shone around them.
They were very frightened.

"Do not be afraid," the angel said. "Listen, I am bringing 10
you good news of a great joy which is in store for the whole
nation, for there has been born to you to-day, in the town of 11
David, a Saviour, who is *Christ* and Master. And this is the 12
sign you shall have. You will find a baby lying, wrapped up,
in a manger."

Then, all in a moment, there appeared with the angel a multi- 13
tude of the army of Heaven, and as they praised God, they
said:

"Glory on high to God, 14
And on earth peace among men—in whom he delights."

Presently, when the angels had left them and gone back to 15
Heaven, the shepherds began to say to one another:

"Let us go to Bethlehem, and see what it is that has hap-
pened, of which the Lord himself has told us."

So they went quickly, and found Mary and Joseph, and the 16
baby lying in a manger; and when they saw it, they told 17
what had been said to them about the child. Every one who 18
heard the shepherds was astonished at their story, while 19
Mary, on her part, treasured up every word they said, and
turned it all over and over in her mind. Then the shepherds 20
went back, full of praise to God for all that they had
heard and seen, agreeing as it did with what they had been told.

11 *Ps.* 2. 2.

Circumcision of Jesus. Eight days after his birth, when it was time to 21
circumcise the child, he received the name of
Jesus—the name given him by the angel before his conception.

Presentation of Jesus in the Temple. When *the period of purification* of mother and 22
child enjoined by the Law of Moses *came to an end*, they took the child up to Jerusalem to present him to the Lord. This was in compliance with the 23
regulation in the Law of the Lord that '*every first-born male shall be dedicated to the Lord.*' They also had to offer the sacrifice 24
laid down in the same Law—'*a pair of turtle-doves or two young pigeons.*'

In Jerusalem there was then a man named Simeon. He was 25
a good, religious man, and lived in constant expectation of the Consolation of Israel, and under the guidance of the holy Spirit. It had, too, been revealed to him by the holy Spirit that 26
he should not die until he had seen the Lord's Christ. Simeon 27
came into the Temple Courts under the influence of the Spirit; and when the parents brought in the infant Jesus, to do for him what the usage of the Law required, Simeon of his own 28
accord took the child into his arms, and blessed God. He said:

Simeon's Song.

"Now, Lord, thou wilt let thy servant go, 29
In accordance with thy word, in peace,
For my eyes *have seen the Salvation* 30
Which thou hast set *in the sight of all nations*— 31
A Light to give *light to the Heathen* 32
And the Glory of thy people *Israel*."

The child's father and mother were wondering at what was 33
said about him, when Simeon gave them his blessing, and said 34
to Mary, the child's mother:

"Listen, this child is to be the cause of the *fall* and rise of *many* an Israelite, and to be a sign much spoken against—you 35
yourself, too, will be pierced to the heart—and so the thoughts in many minds will be disclosed."

The Prophetess Hannah. There was also there a Prophetess named 36
Hannah, a daughter of Phanuel and of the tribe of Asher. She was far advanced in years. She
had lived with her husband for seven years after marriage, and 37
then by herself as a widow till she had reached the age of eighty-four. She never left the Temple Courts, but fasting and praying, she worshipped God night and day. Just at that 38
moment she came up, and began publicly to thank God and to speak about the child to all who were looking for the deliverance of Jerusalem.

22 *Lev.* 12. 6. 23 *Exod.* 13. 2. 24 *Lev.* 12. 8. 30 *Isa.* 40. 5; 52. 10.
32 *sa.* 42. 6; 49. 6. 34 *Isa.* 8. 15.

The Child Jesus at Nazareth.

When the child's parents had done everything enjoined by the Law of the Lord, they returned to their own town, Nazareth in Galilee. 39

The child, as he grew, gained strength and wisdom, and the blessing of God was upon him. 40

The Boy Jesus in the Temple.

The child's parents used to go every year to Jerusalem at the Passover Festival. When Jesus was twelve years old, they made the customary journey to Jerusalem, and had finished their visit, when, on their way back, the boy Jesus remained behind in Jerusalem, without their knowing it. Thinking that he was among their fellow-travellers, they went a day's journey before searching for him among their relations and acquaintances. As they did not find him, they returned to Jerusalem, searching everywhere for him. It was not till the third day that they found him in the Temple Courts, sitting among the Teachers, now listening to them, now asking them questions. All who listened to him were astounded at his intelligence and his answers. His parents were amazed to see him, and his mother said to him:

"My child, why have you treated us like this? Your father and I have been searching for you in great distress."

"What made you search for me?" was the boy's reply. "Did not you know that I must be at my Father's House?"

His parents did not understand what he meant by that. However he went down with them to Nazareth, and submitted to their control, his mother treasuring all his sayings in her memory.

Meanwhile as Jesus grew up, he *increased in wisdom, and gained the blessing of God and men.*

41 42 43 44 45 46 47 48 49 50 51 52

II.—The Preparation.

John's Proclamation.

In the fifteenth year of the reign of the Emperor Tiberius, when Pontius Pilate was Governor of Judaea, Herod being Prince of Galilee, his brother Philip, Prince of the district comprising Ituraea and Trachonitis, and Lysanias, Prince of Abilene, and at the time when Annas, and Caiaphas were High Priests, a Message from God came to John, the son of Zechariah, while he was in the desert. On this, John went through the whole neighbourhood of the Jordan, proclaiming a baptism upon repentance for forgive-

1 3 2 3

52 1 *Sam.* 2. 26.

ness of sins. This was in fulfilment of what is said in the book of the prophecies of Isaiah— 4

'The voice of one loudly crying in the desert:
"Make ready the way of the Lord,
Make his paths straight.
Every chasm shall be filled, 5
Every mountain and hill shall be levelled,
The winding ways shall be straightened,
The rough roads made smooth,
And all mankind shall see the Salvation of God."' 6

John, then, used to say to the crowds of people that went to be baptized by him: 7

"You offspring of vipers! who has prompted you to seek refuge from the coming judgement? Make your lives, then, consistent with your repentance. Do not begin saying to yourselves 'Abraham is our ancestor,' for, I tell you, out of these very stones God is able to raise descendants for Abraham! Indeed already, too, the axe is lying at the root of the trees. So every tree that fails to bear good fruit will be cut down and thrown into the fire." 8 9

"What are we to do then?" the people asked. 10

John's answer was: 11

"Those who have two coats should share with those who have none; and those who have food should do the same."

Even tax-gatherers came to be baptized, and said to John: 12

"Teacher, what are we to do?"

"Do not collect more than the sum fixed for you," John replied; and when some soldiers on active service asked, "And we—what are we to do?", he said: 13 14

"Never use violence to anyone, or exact anything by false accusation; and be content with your pay."

Then, while the people were in suspense, and were all debating with themselves whether John could possibly be the Christ, John, addressing them all, said: 15 16

"I, for my part, baptize you with water; but there is one, who is more powerful than I am, *coming*, and I am not of sufficient importance even to undo his shoes. He will baptize you in the holy Spirit and in fire. His flail is in his hand, to thoroughly clear his threshing-floor, and store his corn in his barn, while the chaff he will burn with inextinguishable fire." 17

Imprisonment of John. And so with many exhortations of one kind and another, John told the Good News to the people. But Prince Herod, being rebuked by John about Herodias, the wife of Herod's brother, and about all his other wicked acts, crowned them all by shutting John up in prison. 18 19 20

Baptism of Jesus. At the time when all the people were baptized, and after Jesus' own baptism, while he was pray- 21

4—6 *Isa.* 40. 3—5. 16 *Ps.* 118. 26.

ing, the sky opened, and the holy Spirit came down, in a visible form, like a dove, upon him, while from the sky came a voice— 22

> "*Thou art my son, my beloved,*
> *In thee I delight.*"

Age and Ancestors of Jesus.

When beginning his work, Jesus was about thirty years old. He was supposed to be a son of Joseph, whose ancestors were— 23

Eli		Er		Judah	
Mattith	24	Joshua	29	Jacob	34
Levi		Eliezer		Isaac	
Melchiah		Joram		Abraham	
Janna		Mattith		Terah	
Joseph		Levi		Nahor	
Mattithiah	25	Simeon	30	Serug	35
Amos		Judah		Reu	
Nahum		Joseph		Peleg	
Azaliah		Jonam		Eber	
Nogah		Eliakim		Shelah	
Mattith	26	Meleah	31	Kenan	36
Mattithiah		Menan		Arpachshad	
Shimei		Mattithiah		Shem	
Joseph		Nathan		Noah	
Josheh		David		Lamech	
Johanan	27	Jesse	32	Methuselah	37
Rhesa		Obed		Enoch	
Zerubbabel		Boaz		Jared	
Shealtiel		Salah		Mahalalel	
Neriah		Nahshon		Kenan	
Melchiah	28	Amminadab	33	Enosh	38
Addi		Arni		Seth	
Cosam		Hezron		Adam	
Elmodam		Perez		GOD	

Temptation of Jesus.

On returning from the Jordan, full of the holy Spirit, Jesus was led, by the power of the Spirit, through the desert for forty days, and was tempted by the Devil. In all that time he ate nothing; and when it was over, he became hungry. Presently the Devil said to him: 4 1 2 3

"If you are really the *Son of God*, tell this stone to become a loaf of bread."

Jesus answered him: "Scripture says— 4

> '*It is not on bread alone that man is to live.*'"

The Devil then led Jesus to a height, and showing him in a single moment all the kingdoms of the earth, said to him as he did so: 5 6

"I will give you the sole control of all these, with their

22 *Ps.* 2. 7; *Isa.* 42. 1. 3 *Ps.* 2. 7. 4 *Deut.* 8. 3.

grandeur, for it has been placed in my hands and I give it to any one I wish. So if you will do homage before me, it shall all be yours."

Jesus answered him thus: "Scripture says— 8

'*Thou shalt do homage to the Lord thy God, and worship him only.*'"

Then the Devil led him into Jerusalem, and placing him on the parapet of the Temple, said: 9

"If you are really the Son of God, throw yourself down from here, for Scripture says— 10

'*He will give his angels commands about thee, to guard thee safely,*'

and 11

'*On their hands they will upbear thee,*
That thou may'st never strike thy foot against a stone.'"

Jesus answered him thus: "It says— 12

'*Thou shalt not tempt the Lord thy God.*'"

When the temptation was all over, the Devil left Jesus till another opportunity. 13

III.—The Work in Galilee.

Jesus begins his work. Under the influence of the Spirit, Jesus returned to Galilee. Reports about him spread through all that neighbourhood; he himself began to teach in their Synagogues, and was held in the highest honour by everyone. 14 15

Jesus teaches at Nazareth. Coming to Nazareth, where he had been brought up, Jesus, following his usual custom, went on the Sabbath into the Synagogue, and he stood up to read the Scriptures. The book given him was that of the Prophet Isaiah; and Jesus opened the book and found the place where it says— 16 17

'*The Spirit of the Lord is upon me,* 18
For he has consecrated me to bring Good News to the poor,
He has sent me to proclaim release to captives and restoration of sight to the blind.
To set the oppressed at liberty,
To proclaim the accepted year of the Lord.' 19

Then rolling up the book and returning it to the attendant, he resumed his seat. All eyes in the Synagogue were fixed upon him, and Jesus began: 20 21

"This very day this passage has been fulfilled in your hearing."

All who were present spoke well of him, and they were astonished at the beautiful words that fell from his lips. 22

"Is not he Joseph's son?" they asked.

"No doubt," Jesus said, "you will remind me of the saying— 23

8 *Deut.* 6. 13. 10—11 *Ps.* 91. 11—12. 12 *Deut.* 6. 16. 18—19 *Isa.* 61. 1—2.

'Doctor, cure yourself,' and tell me to do here in my own country all that you have heard took place at Capernaum. Believe me," he continued, "no Prophet is acceptable in his 24
own country. There were plenty of widows in Israel, I assure 25
you, in Elijah's days, when the sky was closed for three years and a-half, and a severe famine prevailed throughout the country, and yet it was not to one of them that Elijah was sent, but to *a* 26
widow at Sarephath in Sidonia. There were, too, plenty of lepers 27
in Israel in the time of the Prophet Elisha, yet it was not one of them who was healed, but Naaman the Syrian."

All the people in the Synagogue, as they listened to this, became 28
exceedingly angry. Starting up, they drove Jesus out of the 29
town, and then took him to the brow of the hill on which their town stood, intending to throw him down. But Jesus passed 30
through the middle of them and went on his way.

Cure of a possessed Man.

Then Jesus went down to Capernaum, a city in 31
Galilee. On the Sabbath he was teaching the people, and they were greatly struck with his 32
teaching, because his words were spoken with authority. In 33
the Synagogue there was a man who had a wicked spirit in him, who called out loudly:

"Stop! What do you want with us, Jesus of Nazareth? 34
Have you come to destroy us? I know who you are—the *Holy One* of God!"

But Jesus rebuked the spirit. 35

"Silence! Come out from him," he said.

The evil spirit flung the man down in the middle of the people, and then came out from him, without hurting him at all; and 36
in the general amazement, people kept saying to each other:

"What is the meaning of words like these? For he gives his orders with unmistakeable authority to the wicked spirits, and they come out."

And rumours about Jesus spread to every place in the neighbourhood. 37

Cure of Peter's Mother-in-law.

On leaving the Synagogue, Jesus went into 38
Simon's house; and as Simon's mother-in-law was suffering from a severe attack of fever, they asked him about her. Jesus leant over her and rebuked the 39
fever. The fever left her, and she immediately got up and began waiting upon them.

Cure of many Persons.

At sunset, every one who had friends suffering 40
from various diseases took them to Jesus; and he placed his hands upon every one of them and cured them. Even evil spirits came out from many people, 41
calling out as they did so, 'You are the Son of God.' Jesus rebuked them, and would not allow them to speak, because they knew that he was the Christ.

26 1 *Kings* 17. 9. 34 *Ps.* 16. 10.

Jesus retires to a lonely Place.

At daybreak, Jesus went out and walked to a lonely spot. But crowds of people began to look for him; and when they came up with him, they tried to detain him and prevent his leaving them. Jesus, however, said to them: 42 43

"I must take the Good News of the Kingdom of God to the other towns as well, for this was the object for which I was sent."

Then he went preaching in the Synagogues of Judaea. 44

The great Catch of Fish.

One day when the people were pressing round Jesus as they listened to God's Message, he happened to be standing by the Lake of Gennesaret, and he saw two boats close to the shore. The fishermen had gone away from them and were washing their nets. So getting into one of the boats, which belonged to Simon, Jesus asked him to push off a little way from the shore, and then sat down and taught the people from the boat. When he had finished speaking, he said to Simon: 1 2 3 4

"Push off into deep water, and then all throw out your nets for a haul."

"We have been hard at work all night, Sir," Simon answered, "and have not caught anything, but, as you say so, I will throw the nets out." 5

They did so, and they enclosed such a great shoal of fish that their nets began to break. So they signalled to their mates in the other boat to come and help them; which they did, filling both the boats so full of fish that they were almost sinking. When Simon Peter saw this, he threw himself down at Jesus' knees, exclaiming: 6 7 8

"Master, leave me, for I am a wicked man!"

For he and all those with him were lost in amazement at the haul of fish which they had made; and so, too, were James and John, Zebediah's sons, who were Simon's partners. 9 10

"Do not be afraid," Jesus said to Simon; "from to-day you shall catch living men."

And when they had brought their boats in, they left everything, and followed Jesus. 11

Cure of a Leper.

Jesus was once staying in one of the towns, when he came upon a man who was suffering badly from leprosy. On seeing Jesus, the leper threw himself on his face and implored his help: 12

"Master, if only you are willing, you are able to heal me."

Stretching out his hand, Jesus touched him, saying as he did so: 13

"I am willing; be healed."

Instantly the leprosy left the man; and then Jesus impressed upon him that he was not to tell any one, "but," he added, "set out and *show* yourself *to the Priest*, and make the offerings in connexion with your healing in the manner that Moses directed, for a proof of your cure to the people." 14

However, the story about Jesus spread all the more, and great crowds of people kept coming together to listen to him, and to be cured of their illnesses; but he himself used to retire to lonely places and pray. 15 16

Cure of a paralyzed Man.

On one of those days, when Jesus was teaching, some Pharisees and Teachers of the Law were sitting near by. (They had come from all the villages in Galilee and Judaea, and from Jerusalem; and the power of the Lord was upon Jesus so that he could work cures.) Here, some men brought on a bed a man who was paralyzed. They tried to get him in and lay him before Jesus; but failing to find any way of getting him in, owing to the crowd, they went up on the roof and lowered him through the tiles, mattress and all, into the very middle of the people and in front of Jesus. When he saw their faith, he said: 17 18 19 20

"Friend, your sins have been forgiven you."

The Rabbis and Pharisees began debating about this: 21

"Who is this man who speaks so blasphemously? Who can forgive sins except God?"

When Jesus became conscious of the way in which they were debating, speaking to them, he said: 22

"What are you debating with yourselves? Which is the easier?—to say, 'Your sins have been forgiven you'? or to say, 'Get up, and walk'? But that you may know that the *Son of Man* has power on earth to forgive sins—" here he spoke to the paralyzed man—"To you I say; get up, and take your mattress, and make your way home." 23 24

Instantly the man stood up before them, took up what he had been lying on, and went home, praising God. 25

The people, one and all, were overcome with astonishment, and praised God; and in great awe they said: 26

"We have seen things to-day beyond all belief!"

Call of Levi.

After this, Jesus went out; and he noticed a tax-gatherer, named Levi, sitting in the tax-office, and said to him: "Follow me." 27 28

Levi left everything and got up and followed him. Later on, Levi gave a great entertainment at his house, in honour of Jesus; and a large number of tax-gatherers and others were at table with them. 29

Jesus blamed for his Companions.

The Pharisees and the Rabbis belonging to their party found fault with the disciples of Jesus: 30

14 *Lev.* 13. 49. 21 *Dan.* 7. 13.

"Why do you eat and drink with tax-gatherers and godless people?"
It was Jesus who answered them. He said: 31
"It is not those who are well who need a doctor, but only those who are ill. I have not come to invite the pious, but 32 the godless, to repent."
"John's disciples," they said to Jesus, "often fast and say 33
The Disciples blamed for not Fasting. prayers, and so do the disciples of the Pharisees, while yours are eating and drinking!"
Jesus' answer was this— 34
"Is it possible for you to make the bridegroom's friends fast while he is with them? A time, however, will come—a time 35 when the bridegroom will be parted from them; they will fast then—when that time comes."
Then, by way of illustration, Jesus said to them: 36
"No one ever tears a piece from a new garment and puts it upon an old one; for, if he does, he will not only tear the new garment, but the patch from the new one will not match the old. And no one puts new wine into old wine-skins; for, if he 37 does, the new wine will burst the skins, and the wine itself will run out, and the skins be lost. But new wine must be put 38 into fresh skins. Nobody after drinking old wine wishes 39 for new. 'No,' he says, 'the old is excellent.'"

The Disciples accused of Breaking the Sabbath. One Sabbath Jesus was walking through the 1 6 cornfields; his disciples were picking the ears of corn, and rubbing them in their hands and eating them.
"Why are you doing what it is wrong to do on the Sabbath?" 2
asked some of the Pharisees. It was Jesus who answered them. 3
He said:
"Have you not even read of what David did, when he became hungry, he and his companions—that he went into 4 the House of God, and took the *consecrated bread* and ate it, besides giving some to his companions,—which no one but the priests alone has a right to eat?"
Then Jesus added: 5
"The Son of Man is master of the Sabbath."
Cure of a Man with a withered Hand. On another Sabbath Jesus went into the Syna- 6 gogue and taught; and there was a man there whose right hand was withered. The Rabbis and 7 Pharisees watched Jesus closely, to see if he would work cures on the Sabbath, in order to find a charge to bring against him. Jesus, however, knew what was in their minds, 8 and so he said to the man whose hand was withered:
"Get up and stand forward."
The man did so; and Jesus said to them: 9

[4] 1 *Sam.* 21. 6.

"I want to ask you this, Which is right? to do good on the Sabbath, or harm? to save a life, or let it perish?"
Then looking round at them all, he said to the man: 10
"Stretch out your hand."
The man obeyed; and his hand had become sound.
But the Rabbis and Pharisees were mad with vexation, and 11 began discussing what to do to Jesus.

Choice of the twelve Apostles.

About that time, Jesus went out, up the hill, to 12 pray, and spent the whole night in prayer to God. When day came, he called his disciples to 13 him, and chose twelve of them, whom he also named 'Apostles.' They were Simon (whom Jesus also named Peter), and his 14 brother Andrew, James, John, Philip, Bartholomew, Matthew, 15 Thomas, James son of Alphaeus, the Simon known as the Zealot, Judas son of James, and Judas Iscariot, who turned 16 traitor. Afterwards Jesus came down the hill with them and 17 took his stand on a level place. With him were a large crowd of his disciples and great numbers of people from the whole of Judaea, Jerusalem, and the coast district of Tyre and Sidon. They had come to hear him and to be made well from their diseases. Those, too, who were troubled with wicked spirits 18 were cured; and everybody in the crowd tried to touch him, 19 because a power proceeded from him which made everyone well.

THE 'SERMON ON THE MOUNT.'

Then raising his eyes and looking at his dis- 20 ciples, Jesus spoke thus:

The truly Happy.

"Happy are *you who are poor*, for it is to you that the Kingdom of God belongs.
Happy are you who now are hungry, for you 21 will be plentifully fed.
Happy are you who now are in tears, for you will laugh.
Happy are you whenever people hate you, and when they 22 expel you and abuse you and excommunicate you as bad men—on account of the Son of Man. Then you may be glad 23 and dance for joy, for be sure your recompence will be great in Heaven; it was, indeed, in this very way that their ancestors treated the Prophets.

The truly Unhappy.

But 'alas for you who are rich,' for you have 24 your comfort here.
Alas for you who are satisfied now, for you will be hungry. 25
Alas for you who laugh now, for you will be sorrowful and in tears.
Alas for you when every one speaks well of you; it was, 26 indeed, in this very way that their forefathers treated the pretended Prophets.

The New Law—on Love,

But to you who are listening to me I say— 27
Love your enemies, show kindness to those who
hate you, bless those who curse you, pray for 28

[w] *Isa.* 61. 1. [x] *Enoch*, 94. 8.

those who insult you. When any one strikes one of you on 29
on Revenge. the cheek, offer the other cheek as well; and when any one takes away your cloak, do not keep back your coat either. Always give to those that ask of you; 30
and when people take away what is yours, do not demand its return. Treat others as you like them to treat 31
The Golden Rule. you. If you love only those that love you, what 32
thanks will be due to you? Why, even godless people love those who love them. For if you are kind only to those who 33
are kind to you, what thanks will be due to you? Even godless people do that. If you only lend to those from whom 34
you expect to get something, what thanks will be due to you? Even godless people lend to godless people in the hope of getting as much in return. But you are to love your enemies, 35
and treat them well, and lend to them, never despairing. Then your recompence will be a great one, and you will be true children of the Most High, for he is kind even to the thankless and the bad. Learn to be merciful just as your Father is. 36
About Judging Others. Do not sit in judgement upon others, and then 37
others will never sit in judgement upon you; do not condemn others, and then you will not be condemned. Let others off, and you will be let off yourselves. Give, and they will give to you. It will be a generous 38
measure, pressed tight, shaken down, and running over, that they will pour into your lap; for the measure that you give to others will be the measure given to you in return."

Then, by way of illustration, Jesus continued: 39

"Can a blind man lead a blind man? Will they not both fall into a ditch? A scholar is not above his teacher; yet 40
every finished scholar will be like his teacher. Why, 41
too, do you look at the splinter in your brother's eye, and pay no attention at all to the beam in your own? How can you 42
say to your brother, 'Brother, let me take out the splinter in your eye,' while you yourself do not see the beam in yours? Hypocrite! Take out the beam from your own eye first, and then you will see clearly how to take out the splinter in your brother's. There is no such thing as a good tree bear- 43
ing unhealthy fruit, or, on the other hand, an unhealthy tree bearing good fruit. Indeed every tree is judged by its own 44
fruit. People do not gather figs off thorn bushes, nor pick a bunch of grapes off a bramble. A good man, from the good 45
stores of his heart, brings out what is good; while a bad one, from his bad stores, brings out what is bad. For his heart is the source of the words on his lips. Why do you call 46
The Two Foundations. me 'Master! Master!' and yet not do what I tell 47
you? Every one who comes to me and listens to my teaching and acts upon it—I will show you whom he may be compared to. He may be compared to a man build- 48
ing a house, who has gone deep in digging his foundations,

and has laid them upon rock. Then when a flood occurs, though the river sweeps down upon that house, it has no power to shake it, because of its having been built well. While those who have listened and not acted upon what they have heard may be compared to a man who has built a house on the ground, without any foundation. The river sweeps down upon it, and the house immediately falls to pieces; and great indeed is the crash that follows." 49

When Jesus had finished all that he had to say to the people, he entered Capernaum. 1

Cure of an Officer's Servant.

There, there was a Captain in the Roman army who had a servant that he greatly valued, who was so ill as to be at the point of death. Hearing about Jesus, he sent some Jewish Councillors to him, with the request that he would come and save his servant's life. When they found Jesus, they earnestly implored him to do so. 2 3 4

"He is a man who deserves your showing him this favour," they said, "for he is devoted to our nation, and himself built our Synagogue for us." 5

So Jesus went with them. But when he was already close to the house, the Captain sent some friends with the message— 6

"Do not trouble yourself, Sir; for I am not important enough for you to come under my roof. This indeed was the reason why I did not think myself fit to come to you; but say the word and let my man-servant be cured. For I myself am a man under the orders of others, with soldiers under me; and if I say to one of them 'Go,' he goes, and to another 'Come,' he comes, and to my servant 'Do so and so,' he does it." 7 8

Jesus was surprised to hear these words from him; and turning to the crowd which was following him, he said: 9

"Believe me, nowhere in Israel have I met with such faith as this!"

And when the messengers returned to the house, they found the servant recovered. 10

Raising of the Son of the Widow of Nain.

Shortly after, Jesus went to a town called Nain, his disciples and a great crowd going with him. Just as he got near the gate of the town, there was a dead man being carried out for burial, who was the only son of a widowed mother. A large number of the people of the town were with her. The Master's heart was touched at the sight of her, and he said to her: "Do not cry." 11 12 13

Then he went up and touched the bier, and the bearers stopped. 14

"Young man," Jesus said, "it is to you I am speaking, get up."

The dead man sat up and began to talk, and Jesus restored him to his mother. Every one was awe-struck and began praising God. 15 16

"A great Prophet has arisen among us," they said. "God has not forgotten his people."
And this story about Jesus spread all through Judaea, as well as in the neighbouring countries. 17

John's Message to Jesus.

All these events were reported to John by his disciples. So he summoned two of them and sent them to the Master to ask— 18 19

"Are you *the Coming One*, or are we to look for some one else?"
When these men found Jesus, they said: 20
"John the Baptist has sent us to you to ask—'Are you the Coming One, or are we to look for some one else?'"
Just at that very time Jesus had cured many people of diseases, afflictions, and evil spirits, and had given many blind people their sight. So to this question his answer was: 21 22
"Go and report to John what you have noticed and heard—*the blind are gaining their sight*, the lame are walking, the lepers are being healed, and the deaf are gaining their hearing, the dead are being raised to life; *the Good News* is being *told to the poor*. And happy is the man who finds no hindrance in me." 23

Testimony of Jesus to John.

When John's messengers had left, Jesus, speaking to the crowds, began to say with reference to John: 24
"What did you go out into the desert to look at? A reed waving in the wind? If not, what did you go out to see? A man dressed in rich clothing? Why, those who are accustomed to fine clothes and luxury live in royal palaces. What then did you go to see? A Prophet? Yes, indeed, and something more than a Prophet; for this is the very man of whom Scripture says— 25 26 27

'*Behold, I am sending my Messenger before thy face,*
And he shall prepare thy way before thee.'

There is, I tell you, no one, born of a woman, who is greater than John; and yet those of least importance in the Kingdom of God are greater than he." 28
(All the people, when they heard this, even the tax-gatherers as well, acknowledged the justice of God, having already accepted John's baptism. But the Pharisees and Teachers of the Law, having rejected John's baptism, frustrated God's purpose in regard to them.) 29 30
"To what then," Jesus continued, "shall I compare the people of the present generation? What are they like? They are like some little children who are sitting in the market-place and calling out to each other— 31 32

'We have played the fife for you, but you have not danced;
We have wailed, but you have not cried!'

[29] *Ps.* 118. 26. [½] *Isa.* 61. 1. [½] *Mal.* 3. 1.

For now that John the Baptist has come—a man who does not eat bread nor drink wine like other people—you are saying, 33
'He has an evil spirit in him'; and now that the Son of Man has come, eating and drinking like other people, you are saying, 34
'Here is a glutton and a wine drinker, a friend of tax-gatherers and godless people.' In all this, wisdom is vindicated by all her children." 35

Jesus anointed by a Woman.

One of the Pharisees asked Jesus to dine with him, so Jesus went to his house and took his place at table. 36
Just then a woman who was leading a bad life in the town, having ascertained that Jesus was at table in the Pharisee's house, procured an alabaster jar of perfume, and placed herself behind Jesus near his feet, sobbing. She began to make his feet wet with her tears, and she dried them with the hair of her head, kissing his feet and sprinkling them with the perfume. When the Pharisee who had invited Jesus saw this, he said to himself: 37 38 39

"Had this man been The Prophet, he would have known who, and what sort of woman, this is who is touching him, and that she is leading a bad life."

But addressing him, Jesus said: 40

"Simeon, I have something to tell you."

"Pray do, Teacher," Simeon answered; and Jesus began:

"There were two people in debt to a money-lender; one owed fifty pounds, and the other five. As they were unable to pay him, he forgave both of them their debts. Which of them, do you think?, will feel the greater love for him?" 41 42

"I suppose," Simeon answered, "it will be the man to whom he forgave the greater debt." 43

"You are right," Jesus said; and then turning to the woman, he went on: 44

"Do you see this woman? I came to your house—you gave me no water for my feet, while she has made my feet wet with tears and dried them with her hair. You did not give me one kiss, while she, from the moment I came in, has never stopped kissing my feet! You did not sprinkle even my head with oil, while she has sprinkled my feet with perfume. And for this, her sins, many as they are, have been forgiven, because she has loved greatly, but those who have little forgiven them, love but little." 45 46 47

Then he said to the woman: "Your sins have been forgiven." 48

On this, those at table began to say to one another: 49

"Who is this man who actually forgives sins?" 50

But Jesus said to the woman:

"Your own faith has saved you; my blessing go with you."

Women who ministered to Jesus.

Shortly afterwards, Jesus went on a journey through the towns and villages, proclaiming the Good News of the Kingdom of God. With him 8 1 2

went the Twelve, as well as some women who had been cured of evil spirits and of complaints. There were Mary, known as Mary of Magdala (from whom seven evil spirits had come out), and Joanna (the wife of Herod's agent, Chuza), and 3
Susannah, and many others—all of whom ministered to Jesus and his Apostles out of their means.

Parable of the Sower. One day when a great crowd was collecting— 4
people coming up from town after town round Jesus—he spoke to them in the form of a story:

"A man went out to sow his seed; and as he was sowing, 5
some of the seed fell along the path and got trodden upon; and the wild birds ate it up. Some of it, too, fell upon rock; 6
and as soon as it was out of the ground it withered away, because it had no moisture. Some of the seed fell all among 7
thorn bushes, which grew up with it and choked it entirely. Some of it fell into rich soil; and grew, and produced a crop 8
a hundred times as great."

After saying this, Jesus called out:

"Let all who have ears to listen with, listen."

Explanation of the Parable of the Sower. His disciples asked Jesus the meaning of this 9
story. "To you," he said, "the knowledge of the 10
secrets of the Kingdom of God has been imparted, but to others they are told in the form of stories, that *though they have eyes they may not see, and though they have ears, they may not understand.*

This is the meaning of the story:— 11

The seed is God's Message. By the seed which fell along the 12
path are meant those who hear the Message; but then the Devil comes and carries away the Message from their minds, to prevent their believing it and so being saved.

By the seed which fell upon the rock are meant those who, as 13
soon as they hear the Message, welcome it joyfully; but they have no root, and only believe it for a time, and when the time of temptation comes, they draw back.

By that which fell among the thorn bushes are meant those 14
who hear the Message, but who, as they go on their way, are completely choked by this world's anxieties and wealth and pleasures, and bring nothing to perfection.

But by that in the good ground are meant those who, having 15
heard the Message, keep it in the good, rich soil of their hearts, and patiently produce fruit.

Lesson from a Lamp. No one puts a light to a lamp and then covers 16
it with a bowl or puts it underneath a bench, but he puts it on its stand, so that anyone who comes in may see the light. There is indeed nothing kept secret, 17
which will not have light let in upon it; nor is there any secret which will not some day become known and come to light.

Take care, then, how you listen. For all those who retain 18

[10] *Isa.* 6. 10.

anything will have more given them; while all those who retain nothing will have even what they seemed to have taken away from them."

The true Brotherhood.

Presently Jesus' mother and brothers came 19
where he was, but they were not able to join
him on account of the crowd. So a message was given him— 20
'Your mother and your brothers are standing outside, waiting to see you.'
His reply, spoken to them all, was: 21
"My mother and my brothers are those who listen to God's teaching and do it."

Jesus stills a Storm.

One day about that time, Jesus got into a boat 22
with his disciples and suggested to them that
they should cross the lake. So they put off. While they 23
were sailing, Jesus fell asleep. A squall swept down upon
the lake, and their boat began to fill and was in danger. So 24
the disciples came and roused him.
"Sir, Sir," they said, "our lives are in danger."
Jesus got up and rebuked the wind and the rising waves, and they fell, and a calm followed.
"Where is your faith?" he exclaimed. 25
But in great awe and amazement they said to one another:
"Who can this be, that he gives his orders even to the winds and the waves, and they obey him?"

Cure of a Madman.

Afterwards they reached the country of the 26
Gerasenes, which is on the other side, opposite
Galilee; and after Jesus had got ashore, he met a man coming 27
out of the town, who had evil spirits in him. For a long time this man had not worn any clothing, and he did not live in a house, but in the tombs. Catching sight of Jesus, he called 28
out and threw himself down before him, and exclaimed loudly:
"What do you want with me, Jesus, Son of the Most High God? I pray you not to torture me."
For Jesus was commanding the wicked spirit to come out from 29
the man. On many occasions the spirit had seized him, when, though secured with chains and fetters and watched, he would break to pieces what should have secured him, and be driven by the evil spirit into the desert.
"What is your name?" Jesus asked. 30
"Legion," he answered (for many evil spirits had taken
possession of him); and the spirits begged Jesus not to order 31
them away into the bottomless pit. There was a drove 32
of a good many pigs feeding upon the hill-side. So the spirits begged Jesus to give them leave to take possession of them; and Jesus did so. They came out from the man and took 33
possession of the pigs; and the drove rushed down the steep

slope into the lake and were drowned. When the men 34
who tended them saw what had happened, they ran away, and
carried the news to the town, and to the country round. The 35
people went out to see what had happened, and when they
came to Jesus, they found the man from whom the evil spirits
had gone out, sitting, clothed and in his right senses, at Jesus'
feet; and they were awe-struck. Those who had seen it told 36
them how the possessed man had been made well; upon 37
which all the people in the neighbourhood of the Gerasenes
asked him to leave them, for they were filled with awe. Jesus
got into a boat and went back. The man from whom the evil 38
spirits had gone out begged Jesus to let him be with him; but
Jesus sent him away.

"Go back home," he said, "and relate the story of all that 39
God has done for you."

So the man went through the whole town and made known, as
he went, all that Jesus had done for him.

Jair's Request.

On his return, Jesus was welcomed by the 40
people; indeed every one was looking out for
him. Here a man named Jair came up to Jesus. Jair 41
was a President of the Synagogue; and he threw himself at Jesus'
feet, with entreaties that he would come to his house, because 42
his only daughter, who was about twelve years old, was
dying. As Jesus was going, the people

Cure of an afflicted Woman.

kept crushing round him. Meanwhile a woman, 43
who had suffered from haemorrhage for twelve
years, and whom no one could cure, came up behind and 44
touched the *tassel* of his *cloak*. Instantly the haemorrhage
ceased.

"Who was it that touched me?" Jesus asked; and while 45
every one was denying having done so, Peter exclaimed:

"Why, Sir, the people are all round you and pressing upon
you!"

"Somebody did touch me," Jesus said; "for I was myself 46
conscious of a demand upon my powers."

Then the woman, when she saw that she had not escaped 47
notice, came forward trembling, and threw herself down
before him; and in presence of all the people she told him her
reason for touching him, and that she had been cured at once.

"My daughter," he said, "your own faith has made you well. 48
My blessing be with you."

Before he had done speaking, some one came from the house 49
of the President of the Synagogue and said:

Jair's Daughter restored to Life.

"Your daughter is dead! Do not trouble the
Teacher any more."

But Jesus, hearing this, spoke to the President: 50
"Do not be afraid; only have faith, and she will get well."

[44] *Num.* 15. 38.

When he reached the house, he did not allow any one to go in with him, except Peter, John, James, and the child's father and mother. Every one was weeping and mourning for her. 51 52

"Do not weep," Jesus said, "she is not dead, she is asleep." They began laughing at him, since they knew that she was dead. But taking her by the hand, Jesus said loudly: 53 54

"Child, get up."

The girl's spirit returned to her, and she instantly stood up; and Jesus ordered them to give her something to eat. Her parents were astounded, but Jesus impressed on them not to tell any one what had happened. 55 56

Mission of the twelve Apostles.

Jesus called the Twelve together and gave them power and authority over all evil spirits, as well as to cure diseases. Then he sent them out to proclaim the Kingdom of God, and to work cures. 9 1 2

"Do not," he said to them, "take anything for your journey; not even a stick, or a bag, or bread, or any silver, or a change of clothes with you. Whatever house you go to stay in, remain there, and leave from that place. If people do not welcome you, as you leave that town, shake even the dust off your feet, as a warning for them." 3 4 5

So they set out, and went to village after village, telling the Good News and curing people everywhere. 6

Herod's Opinion about Jesus.

Now Prince Herod heard of all that was happening, and was puzzled, because it was said by some that John must be risen from the dead. 7

Some again said that Elijah had appeared, and others that one of the old Prophets had arisen. But Herod himself said: 8 9

"John I beheaded myself; but who is this of whom I hear such accounts?"

And he was anxious to see him.

Return of the Apostles.

After a time the Apostles returned, and told Jesus the story of all that they had done. 10

Then Jesus retired, without attracting attention, to a town called Bethsaida, taking the Apostles with him. The people became aware of this and followed him in crowds; so Jesus welcomed them and spoke to them about the Kingdom of God, while he cured those who stood in need of help. 11

Jesus provides Food for five thousand Men.

The day was drawing to a close, when the Twelve came up to him, and said: 12

"Send the crowd away, so that they may make their way to the villages and farms round about, and find themselves lodgings and provisions, for we are in a lonely spot here."

"It is for you to give them something to eat," Jesus answered. 13

"We have not more than five loaves and two fishes," they said; "unless indeed we are to go and buy food for all these people."
(For there were about five thousand men among them.) 14
"Get them seated in groups," was his reply, "about fifty in each."
This they did, and got all the people seated. Then, taking the 15
five loaves and the two fishes, Jesus looked up to Heaven and 16
blessed them. After this he broke them into pieces, and proceeded to give them to his disciples to set before the people.
Every one had plenty to eat, and they took away twelve 17
basketsful of spare pieces.

Jesus owned as the Christ.

Afterwards, when Jesus was praying in a retired place, his disciples being with him, he asked them this question— 18

"Who do most people say I am?"
"John the Baptist," was their answer; "others, however, 19
say you are Elijah, while others say, 'One of the old Prophets has arisen.'"
"But you," he went on, "who do you say I am?" 20
And to this Peter answered:
"The Christ of God."
Jesus, however, distinctly impressed on them not to say this to 21

Jesus foretells his Death.

any one. He said that the Son of Man had much 22
to undergo, and that he must be rejected by the Councillors, Chief Priests, and Rabbis, and be put to death, and *rise on the third day* from the grave.

A Call to renounce Self.

And to all present he said: 23
"If any man wishes to always go where I go, he must renounce self, take up his cross daily, and follow me. For whoever wishes to save his life will lose 24
it; and whoever for my sake loses his life—he will save it.
What good does it do a man if, when he has gained the whole 25
world, he has lost or forfeited himself? For whoever is 26
ashamed of me and of my teaching, the Son of Man will be ashamed of that man, when he comes in his glory and the glory of the Father and of the holy angels. Indeed, I tell 27
you, some of those who are standing before me will certainly not die, till they have seen the Kingdom of God."

The Transfiguration.

About eight days after speaking these words, 28
Jesus went up the mountain to pray, taking with him Peter, John, and James. As he was praying, the 29
appearance of his face became quite different, while his clothing became of a glittering whiteness. Then suddenly two men 30
were talking with Jesus, who proved to be Moses and Elijah.
They appeared in a glorified state, and spoke of his departure, 31

22 *Hos.* 6. 2.

so soon to come at Jerusalem. Peter and his companions had been overpowered by sleep, but suddenly becoming wide awake they saw Jesus in glory and the two men who were standing beside him. Just as Moses and Elijah were leaving Jesus, Peter exclaimed: 32 33

"Sir, it is good to be here; let us make three tents, one for you, and one for Moses, and one for Elijah."

He did not know what he was saying; and while he was speaking, a cloud came down and enveloped them; and they were greatly alarmed, as they passed into the cloud; and a voice came from it which said: 34 35

"This is *my Son, my Chosen One.* It is to him you must listen."

And as the voice ceased, Jesus was seen to be alone. The Apostles kept silence about this, and did not at that time tell any one about any of the things they had seen. 36

Cure of an epileptic Boy.

Next day, when they had come down from the mountain, a great crowd met Jesus. Suddenly a man in the crowd cried out: 37 38

"Teacher, I beg you to look at my son, for he is my only child; all at once a spirit will seize him and suddenly call out, and throw him into a fit till he foams, and only leave him after a severe struggle, when he is completely broken down. So I begged your disciples to drive the spirit out, but they could not." 39 40

"Faithless and *perverse generation!*" Jesus exclaimed; "how long must I be with you and have patience with you? Lead your son here." 41

As the boy was coming up to Jesus, the evil spirit dashed him down and threw him into a fit. But Jesus rebuked the wicked spirit, and cured the boy, and gave him back to his father. And all present were struck with awe at this display of the majesty of God. 42 43

Jesus, a second time, foretells his Death.

In the midst of the general astonishment at all that he was doing, Jesus told his disciples that they must listen carefully to what he was saying, "for," he went on, "the Son of Man is about to be betrayed into the hands of men." 44

But the disciples did not understand the meaning of this; indeed it had been concealed from them to prevent their seeing it, and they were afraid to question him as to what he meant. 45

Lesson in Humility.

A discussion once began among the disciples as to which of them was the greatest; and Jesus, knowing of the discussion that was occupying their minds, took hold of a little child, and placed it beside him, and then said to them: 46 47 48

35 *Ps.* 2. 7; *Isa.* 42. 1. 41 *Deut.* 32. 5.

"Any one who, for my sake, welcomes even this little child is welcoming me; and any one who welcomes me is welcoming him who made me his Messenger. For the lowliest among you all—that is the man who is great."

Lesson in Toleration.

Thereupon John said: 49
"Sir, we saw a man driving out evil spirits by using your name, and we tried to stop him, because he does not follow you with us."
"Do not any of you try to stop him," Jesus said to John; 50
"the man who is not against you is for you."

IV.—The Journey to Jerusalem.

Further Lesson in Toleration.

As the days before his being taken up to Heaven 51
were growing few, Jesus set his face resolutely in the direction of Jerusalem; and he sent on 52
messengers in advance. On their way, they went into a Samaritan village to make preparations for him. The people 53
there did not welcome him, because his face was set in the direction of Jerusalem; and when James and John saw this, 54
they said:
"Master, do you wish us to call for *fire to come down from the sky and consume* them?"
But Jesus turned and rebuked them; and so they found their 55
way to a different village. 56

Tests of Sincerity.

Here, while they were still on their way, a man 57
said to Jesus:
"I will follow you wherever you go."
"Foxes have holes," replied Jesus, "and wild birds have 58
roosts, but the Son of Man has nowhere to lay his head."
To another man Jesus said: "Follow me." 59
"Give me leave," the man replied, "to go and bury my father first."
But Jesus said: 60
"Leave dead men to bury their own dead; but go yourself and carry far and wide the news of the Kingdom of God."
"Master," said another, "I will follow you; but give me leave 61
to say good-bye to my family first."
But Jesus answered: 62
"No one who looks back, after putting his hand to the plough, is fitted for the Kingdom of God."

Mission of the Seventy.

After this, the Master appointed seventy-two 1 1
other disciples, and sent them on, two and two, in advance, to every town and place that he was himself intending to visit.

"The harvest," he said, "is heavy, but the labourers are few. 2
So pray to the Owner of the harvest to send labourers to do
the harvesting. Now, go. Remember I am sending you out 3
like lambs among wolves. Do not take a purse with you, or a 4
bag, or shoes; and do not stop to wish well to any one on your
journey. Whatever house you go to stay at, begin by praying 5
for a blessing on it. Then, if any one there proves deserving of 6
a blessing, your blessing will stay upon him; but if not, it will
come back upon yourselves. Remain at that same house, and 7
eat and drink whatever they offer you; for the worker is worth
his wages. Do not keep changing from one house to another.
Whatever town you go to stay at, if the people welcome you, 8
eat what is set before you, cure the sick there, and tell people, 9
'The Kingdom of God is close at hand.' But whatever town 10
you go to stay at, if the people do not welcome you, go out
into its streets and say, 'We wipe off the very dust of your 11
town which has stuck to our feet; but, for all that, you may be
certain that the Kingdom of God is close at hand.' I tell you, 12
the doom of Sodom will be more bearable *on That Day* than
the doom of that town. Alas for you, Chorazin! Alas 13
for you, Bethsaida! For if the miracles which
have been done in you had been done in Tyre
and Sidon, they would have sat in sack-cloth and
ashes and repented long ago. Yet the doom of Tyre and 14
Sidon will be more bearable at the Judgement than yours.
And you, too, Capernaum! Will you *exalt yourself to* 15
Heaven? You shall go down to the Place of Death. Those 16
who listen to you are listening to me, and those
who reject you are rejecting me; while those
who reject me are rejecting him who made me
his Messenger."

Doom of the Towns of Galilee.

Encouragement of the Seventy.

Return of the Seventy to Jesus.

When the seventy-two returned, they were ex- 17
ceedingly happy. "Master," they said, "even the
evil spirits submit to us when we use your name."
And Jesus replied: 18
"I have had visions of Satan, fallen, like a flash of lightning
from the sky. Listen, I have given you the power *to trample* 19
upon serpents and scorpions, and to meet all the strength of
the Enemy. Nothing shall in the least harm you. Yet do not 20
find your happiness in the fact that the spirits submit to you,
but in the fact that your names have been enrolled in Heaven.
At that same time, moved by the holy Spirit, 21
Jesus said in exultation:
"I thank thee, Father, Lord of Heaven and
earth, that, though thou hast entirely hidden these things from
the wise and clever, thou hast revealed them to the childlike!
Yes, Father, I thank thee that this has seemed good to thee.
Everything has been committed to me by my Father; 22

Blindness of human Wisdom.

[12] *Isa.* 2. 11. [15] *Isa.* 14. 13, 15. [19] *Ps.* 91. 13.

nor does any one know who the Son is, except the Father, and who the Father is, except the Son and any one to whom the Son may choose to reveal him."

Then turning to his disciples, Jesus said specially to them: 23

"Happy are those that have eyes to see what you are seeing; for, I tell you, many Prophets and Kings wished for the sight of 24 the things which you are seeing, yet never had it, and to hear the things which you are hearing, yet never heard them."

A Question about the Commandments.

Just then a Teacher of the Law, by way of 25 further testing Jesus, stood forward and said:

"Teacher, what must I do if I am to 'share enduring Life'?"

"What is said in the Law?" replied Jesus. "What do you 26 read there?"

His reply was: "*Thou shalt love the Lord thy God with all thy* 27 *heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as if he were thyself.*"

"You have answered right," said Jesus; "*do that and you* 28 *will live.*"

But the man, wanting to make out a case for himself, said to 29 Jesus: "And who is my neighbour?"; to which Jesus replied: 30

The good Samaritan.

"A man was once going down from Jerusalem to Jericho when he fell into the hands of robbers, who stripped him of everything, and beat him, and then went off leaving him half dead. It so happened that a priest chanced 31 to be going down by that road. He saw the man, but passed by on the opposite side. In the same way a Levite, too, came up 32 to the spot, but when he saw him, passed by on the opposite side. But a Samaritan, travelling that way, came up to the 33 man, and when he saw him, his heart melted at the sight. He 34 went to him and bound up his wounds, dressing them with oil and wine, and then put him on his own animal, and led him to an inn, where he took care of him. The next day he took out 35 four shillings, and gave them to the inn-keeper. 'Take care of him,' he said, 'and whatever more you spend I will myself repay on my way back.' Now which, do you think?, of these 36 three men," asked Jesus, "proved himself a neighbour to the man who fell into the robbers' hands?"

"The one that took pity on him," was the answer; on which 37 Jesus said:

"Go and do the same yourself."

The Sisters of Bethany.

As they continued their journey, Jesus came to 38 a village, where a woman of the name of Martha welcomed him to her house. Martha had a 39 sister called Mary, who seated herself at the Master's feet, and listened to his teaching; but Martha herself was distracted by 40

[25] *Enoch* 40. 1. [27] *Deut.* 6. 5; *Lev.* 19. 18. [28] *Lev.* 18. 5.

the many preparations she was making. So she went up to Jesus and said:

"Master, do you approve of my sister leaving me to make preparations alone? Tell her to help me."

"Martha, Martha," the Master replied, "you are anxious and 41
worry yourself about many things; yet only a few are neces- 42
sary—or indeed only one. Mary has made a good choice, and it is one that shall not be taken away from her."

The 'Lord's Prayer.'

One day Jesus was at a certain place praying, 1 11
and when he had finished, one of his disciples said to him:

"Master, teach us to pray, as John taught his disciples."

"When you pray," Jesus answered, "you should say— 2

"Father,
May thy Name be held holy,
and thy Kingdom come.
Give us each day
our bread for the day before us; 3
And forgive us our sins, 4
for we ourselves, too, forgive every one in debt to us;
And do not take us into temptation."

Persistence in Prayer.

Jesus also said to them: 5
"Suppose one of you who has a friend were to go to him in the middle of the night and say, 'Friend, lend me three loaves, for a friend of mine has 6
arrived at my house after a journey, and I have nothing to offer him'; and suppose the other should answer from inside, 7
'Do not trouble me; the door is already fastened, and my children and I are gone to bed; I cannot get up and give you anything'; I assure you that, even if he will not get up and give 8
him anything because he is a friend, yet because of his friend's persistence he will rouse himself and give him all he needs.

Encouragement to Prayer.

So I say to you—Ask, and your prayer will be granted; 9
search, and you will find; knock, and the door will be opened to you. Indeed it is always those 10
that ask who get, those that search who find, and those that knock to whom the door will be opened. What 11
father among yourselves, if his son asks him for a fish, will give him a snake instead, or if he asks for an egg, will give 12
him a scorpion? Well then, if you, wicked as you have long 13
been, know how to give good gifts to your children, how much more will your heavenly Father give the holy Spirit to those that ask him!"

Cure of a dumb Man.

Once Jesus was driving out a dumb spirit, and 14
when the evil spirit had left him, the dumb man spoke. The people were astonished at this. Some of 15
them said:

Jesus accused of Acting by the Help of Satan.

"He drives out evil spirits by the help of Baal-
zebub, their own chief"; while others, by way of 16
testing him, asked him for some sign of his power
from the sky. Jesus himself, however, was aware 17
of what they were thinking, and said to them:

"Any kingdom altogether at variance within itself is on the
way to desolation; and a divided house falls. So, too, if 18
Satan is altogether at variance with himself, how can his king-
dom last? Yet you say that I drive out evil spirits by the
help of Baal-zebub. But if it is by Baal-zebub's help that 19
I drive out evil spirits, by whose help is it that your own
sons drive them out? Therefore they shall themselves be your
judges. But if it is by the hand of God that I drive out evil 20
spirits, then the Kingdom of God must already be upon you.
When a strong man is keeping guard, fully armed, over his 21
own mansion, his property is in safety; but as soon as a still 22
stronger attacks and gets the better of him, he takes away all
the weapons on which the other had relied, and divides his
spoil. Those who are not with me are against me, and those 23
who do not join me in gathering are scattering. No sooner 24
does a wicked spirit leave a man, than it passes through places
where there is no water, in search of rest; and failing to find
it, it says, 'I will go back to the home which I left'; and on its 25
arrival, it finds it unoccupied, swept out, and put in order.
Then it goes and brings with it seven other spirits more 26
wicked than itself, and they go in, and make their home
there; and the later state of that man proves worse than the
earlier."

A Woman's Exclamation.

As Jesus was saying this, a woman in the crowd, 27
raising her voice, exclaimed:
"Happy was the mother who bore you and
nursed you!"
But Jesus replied: 28
"Rather, happy are those who listen to God's Message and
keep it."

A Sign asked for.

As the crowds grew thicker, Jesus began by 29
saying:

"The present generation is a wicked one. It asks for a sign,
and no sign shall be given it except the sign of Jonah. For 30
as Jonah proved a sign to the people of Nineveh, so will the
Son of Man be to the present generation. The Queen of the 31
South will rise up at the Judgement, side by side
with the men of this generation, and will con-
demn them, because she came from the very
ends of the earth to listen to the wisdom of Solomon; and here
is more than a Solomon! The men of Nineveh will stand up 32
at the Judgement, side by side with this generation, and will
condemn it, because they repented at Jonah's proclamation;

The Sin of rejecting Jesus.

and here is more than a Jonah!

Lesson from a Lamp.

No one puts a light to a lamp, and then sets it in the cellar or covers it over, but he sets it on the lamp-stand, so that any one who comes in may see the light. The lamp of the body is the eye. When your eye is unclouded, your whole body, too, is lighted up; but as soon as your eye is diseased, your body, too, is dark. Take care, therefore, that the inner Light is not darkness. And then if your whole body is lighted up, and no corner of it dark, the whole will be as much lighted up as when a lamp gives you its brilliant light."

Jesus denounces the Pharisees.

As Jesus finished speaking, a Pharisee asked him to lunch with him, and Jesus went in and sat down at table. The Pharisee noticed, to his astonishment, that Jesus had not washed before lunch. But the Master said to him:

"You Pharisees do, it is true, clean the outside of the cup and of the plate, while inside you are full of grasping and wickedness. Fools! did not the maker of the outside make the inside too? Still if you give away the contents in charity, then at once you have the whole clean. But alas for you Pharisees—because you pay tithes on mint, rue, and herbs of all kinds, and pass over justice and love to God. These last you ought to have put into practice without neglecting the first. Alas for you Pharisees—because you like to have the front seat in the Synagogues, and to be greeted in the streets with respect. Alas for you—because you are like unsuspected graves, over which men walk without knowing it."

Here one of the Teachers of the Law interrupted him by saying:

"Teacher, when you say this, you are insulting us too."

But Jesus went on:

"Alas for you as well, you Teachers of the Law—because while you load people with loads that are difficult to carry, you do not, yourselves, touch them with one of your fingers. Alas for you—because you build monuments for the Prophets whom your forefathers killed. You are actually witnesses to your forefathers' acts and show your approval of them, because, while they killed them, you build tombs for them. This is why the Wisdom of God said—"I will send to them Prophets and Apostles, some of whom they will kill and persecute, in order that the 'blood' of all the Prophets 'that has been spilt' since the creation of the world may be exacted from this generation—from the blood of Abel down to the blood of Zachariah, who was murdered between the altar and the House of God. Yes, I tell you, it will be exacted from this generation. Alas for you Teachers of the Law—because you have taken away the key of the door of Knowledge. You have

not gone in yourselves and you have hindered those that were going in."

A Plot against Jesus.

When Jesus left the house, the Rabbis and 53
Pharisees began to press him hard and catechize him upon many subjects, keeping a sharp watch upon his 54
words in the hope of catching him.

Warning against false Teaching.

Meanwhile the people had gathered in thou- 1
sands, so that they actually trampled on one another, when Jesus, addressing himself to his disciples, began with the warning:

"Be on your guard against the leaven—I mean the hypocrisy—of the Pharisees. There is nothing, however 2
covered up, which will not be uncovered, nor anything kept secret which will not become known. Hence all that you have 3
said in the dark will be heard in the light, and what you have spoken in the ear, within closed doors, will be proclaimed

Encouragement to the Disciples.

upon the housetops. To you who are my 4
friends I say, Do not be afraid of those that kill the body, but after that can do no more. I will 5
show you whom you should be afraid of. Be afraid of him who, after killing you, has the power to fling you into the Pit. Yes, I say, be afraid of him. Do not five sparrows sell for a 6
penny? and yet not one of them has escaped God's notice. No, the very hairs of your heads are all counted. Do not be 7
afraid, then; you are of more value than many sparrows.

Every one, I tell you, who will acknowledge me before 8
his fellow men, the Son of Man, on his part, will acknowledge before God's angels; but those who disown me before 9
their fellow men will be entirely disowned before God's angels. All who say anything against the Son of Man 10
will be forgiven, while for those who slander the holy Spirit there will be no forgiveness. Whenever they take you 11
before the Synagogue Courts or the magistrates or other authorities, do not be anxious about how you will defend yourselves, or what your defence will be, or what you will say; for the 12
holy Spirit will show you at the moment what you ought to say."

A Lesson to a selfish Man.

"Teacher," a man in the crowd said to Jesus, 13
"tell my brother to share the property with me."

But Jesus said to him: 14

"Pray, who made me judge or arbitrator for you?"

And then he added: 15

"Take care to keep yourselves free from every kind of covetousness; for even in the hour of his abundance a man's true life does not depend on his wealth."

Then Jesus told them this story— 16

A Rich Fool.

"There was once a rich man who had a very 17
fertile farm; and who began to consider to himself what he should do, as he had nowhere to store his crops.

'This is what I will do,' he said; 'I will pull my barns 18
down and build bigger ones, and store all my grain and good
things in them; and I will say to myself, Now you have plenty 19
of good things put by for many a year; take your ease, eat and
drink, and enjoy yourself.'
But God said to the man, 'You foolish man, this very night 20
your life will be demanded; and who will get the good of all
your preparations?'
And so it is with those who lay by wealth for themselves and 21
are not rich for God."

The Cares of Life.

Then Jesus said to his disciples: 22
"That is why I say to you, Do not be anxious
about your life here—what you will have to eat; nor yet about
the clothes for your body. For your life is more important 23
than its food, and your body than its clothes. Think of the 24
crows—they neither sow, nor reap; nor have they any store-
house or barn; and yet God feeds them! And how much
more you are worth than birds! Which of you, however 25
anxious he is about it, can prolong his life a moment? And 26
if you cannot manage even a very little thing, what use is
there in being anxious about other things? Think of the lilies, 27
how they grow! They neither toil nor spin; yet, I tell you,
even Solomon in all his grandeur was not robed like one of
them. If then God dresses in this way the very wild-flowers, 28
which are living to-day and will be used for the oven to-
morrow, how much more will he do the same for you, you men
of small faith! And so in your case, do not be eager about 29
what you can get to eat or what you can get to drink, and do
not live in a state of suspense. For all these things the heathen 30
throughout the world are eager about, and your Father knows
that you need them all. No, be eager about his Kingdom, 31
and then these things will be given you in addition. So do 32
not be afraid, my little flock, for your Father has been pleased
to give you the Kingdom. Sell what belongs to you, 33

The true Treasure.

and give the proceeds in charity. Make your-
selves purses that will not wear out—an inex-
haustible treasure in Heaven, where no thief comes near, nor
even a moth works ruin. For where your treasure is, there 34
will your heart be too. Be ready, with your 35

Watchfulness.

lamps alight; and be like men who are waiting 36
for their Master's return from his wedding, so that when he
comes and knocks they may open the door for him at once.
Happy are those servants whom, on his return, the Master will 37
find on the alert. Believe me, he will put on his girdle, and make
them take their places at table, and will go and wait upon them.
Whether it is late at night, or in the early morning that he 38
comes, if he finds things as they should be, then happy are
they. Of this you may be sure, that, had the owner of the 39
house known what time the thief was coming, he would have

been on the watch, and would not have let his house be broken into. You also should get ready, since it is just when you are least expecting him that the Son of Man will come."

Parable of the good and bad Servants.

"Master," said Peter, "are you telling this story for us or for every one?"

"Who, I wonder," the Master replied, "answers to the trustworthy house-steward, the thoughtful man, who will be placed by his master over his attendants, to give them their rations at the proper time? Happy will that servant be whom his Master, when he comes home, will find doing as he was told. His master, I tell you, will give him the management of the whole of his property. But should that servant say to himself, 'My master is a long time coming,' and so begin to beat the menservants and maidservants, and to eat and drink and get drunk, that servant's master will come home on a day when he does not expect him, and at an hour of which he is ignorant, and will flog him severely and allot him a place among the untrustworthy. The servant who knows his master's wishes and yet does not get ready and act according to those wishes will receive many lashes; while one who does not know his master's wishes, but acts so as to deserve a flogging, will only receive a few. From every one to whom much has been given much will be expected, and from the man to whom much has been entrusted more will be demanded than from others.

The Cost of Christ's Service.

I came to bring down fire to earth; and what is my wish? Would it were already kindled! There is a baptism that I must receive, and how great is my distress till it is over! Do you think that I am here to give peace on earth? Not that, I tell you, but to cause division. After this, if there are five people in a house, they will be divided, three against two, and two against three. In the division, father will be against son and *son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.*"

Signs of the Times.

And to the people Jesus said:

"When you see a cloud rising in the west, you say at once, 'There is a shower coming,' and so it does. And when you see the wind in the south, you say, 'It will be burning hot,' and so it is. Hypocrites! You know how to judge of the earth and the sky, how is it then you cannot judge of this time? Why do you not settle what is right of your own accord? When, for instance, you are

Urgency for a prompt Decision.

going with your opponent before a magistrate, on your way do your best to be quit of him; for fear he should take you before the judge, when the judge will hand you over to the bailiff and the bailiff throw you into

53 *Mic.* 7. 6.

prison. You will not, I tell you, get out until you have paid the very last farthing." 59

Accidents and Judgements.

Just at that very time some people had come to tell Jesus about the Galilaeans, whose blood Pilate had mixed with the blood of their sacrifices. 1 13

"Do you suppose," Jesus rejoined, "that because these Galilaeans have suffered in this way, they had been worse sinners than any other Galilaeans? It was not so, I assure you; but unless you repent, you will all perish as they did. The same with those eighteen men at Siloam on whom the tower fell, killing them all, do you suppose that they had been worse offenders than all the other inhabitants of Jerusalem? It was not so, I assure you; but unless you repent, you will all perish like them." 2 3 4 5

Then Jesus went on to tell them this story— 6

The barren Fig Tree.

"A man had a fig tree growing in his vineyard, but when he went to look for fruit on it, he could not find any. So he said to his gardener, 'Three years now I have come and looked for fruit on this fig tree, without finding any! Cut it down. Why should it take up room for nothing?' 7

'Leave it this one year more, Sir,' the man answered, 'till I have dug round it and manured it. Then, if it bears in future, well and good; but if not, you will have to cut it down.'" 8 9

A Woman healed on a Sabbath.

One Sabbath Jesus was teaching in one of the Synagogues, when there happened to be present a woman who for eighteen years had suffered from a weakness due to her being possessed. She was bent double, and was wholly unable to lift herself up. When Jesus saw her, he called her to him, and said: 10 11 12

"Woman, you are free from your weakness." He placed his hands on her, and she was instantly made straight, and began to praise God. But the President of the Synagogue, vexed at Jesus' having worked the cure on the Sabbath, interposed and said to the people: 13 14

"There are six days on which work ought to be done; come on one of them and get cured, and not on the Sabbath."

"You hypocrites!" the Master exclaimed. "Does not every one of you set free his ox or his ass from its manger, and take it out to drink on the Sabbath? And this woman is a daughter of Abraham, and has been kept in bondage by Satan for now eighteen years. Ought not she to be set free from her bondage on the Sabbath?" 15 16

As he said this, all his opponents felt ashamed; but all the people were rejoiced to see all the splendid things that he was doing. 17

Parable of the Mustard Seed.

"What is the Kingdom of God like"? Jesus went on to say, "what can I liken it to? It is like a mustard-seed which a man took and put in his garden. The seed grew and became quite a tree, and *the wild-birds roosted in its branches.*"

18 19

And again Jesus said:

20

Parable of the Leaven.

"What can I liken the Kingdom of God to? It is like some leaven which a woman took and covered in three half-pecks of flour, until the whole was leavened."

21

The narrow Door.

Then Jesus went through the towns and villages, teaching as he went, and making his way up to Jerusalem.

22

"Master," some one asked, "are there only a few in the path of Salvation?"

23

And Jesus answered:

"Try your utmost to go in by the small door. There are, I tell you, many eager to go in, but they will not be able to do so, when once the master of the house has got up and shut the door, while you begin to say, as you stand outside and knock, 'Sir, open the door for us.' His answer will be, 'I do not know where you come from.' At this you will begin to say, 'We have eaten and drunk in your presence, and you have taught in our streets,' when his reply will be, 'I do not know where you come from. *Leave me, all you who are living in wickedness.*'

24 25 26 27

And there there will be weeping and grinding of teeth, when you see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, while you yourselves are driven outside. People will come *from East and West* and from North and South, and take their places at table in the Kingdom of God. Listen! There are some who are last now who will then be first, and some who are first now who will then be last."

28 29 30

A Message to Herod Antipas.

Just then some Pharisees came up to Jesus and said:

31

"Go away and leave this place, for Herod means to kill you."

But Jesus answered:

32

"Go and say to that fox, 'Take notice that I am going to drive out evil spirits and work cures to-day and to-morrow, and that on the third day I shall complete my work.' But to-day and to-morrow and the day after I must go on my way, because a Prophet cannot meet his end anywhere but in Jerusalem. Jerusalem! Jerusalem! she who slays the Prophets and stones the messengers sent to her—

33 34

Jesus laments the Fate of Jerusalem.

O how often have I wished to gather your children round me, as a hen takes her chickens under

[19] *Dan.* 4. 12. [27] *Ps.* 6. 8. [29] *Mal.* 1. 11.

her wings, and you refused to come! I tell you, your *House will be left desolate;* and never shall you see me until you say— 35
'Blessed is the One who Comes in the name of the Lord.'"

Jesus dines with a Pharisee. Once Jesus went on a Sabbath into the house 1 **14**
of one of the leading Pharisees for a meal; and
they watched him closely. There he saw a man 2
Cure of a dropsical Man. in front of him who was suffering from dropsy.
"Is it allowable," said Jesus, addressing the 3
Teachers of the Law and the Pharisees, "to work a cure on the Sabbath, or not?"
They remained silent. So Jesus took hold of the man and 4
cured him, and sent him away.
Then he said to them: 5
"Which of you yourselves, finding that his son or his ox has fallen into a well, will not immediately pull him out on the Sabbath?"
And they failed to make any answer to this. 6

A Lesson in Humility for the Guests. Observing that the guests were choosing the 7
best places for themselves, Jesus spoke to them,
and used the fact as an illustration:
"When you are invited by any one to a marriage feast, do 8
not put yourself in the best place, in case some one of higher
rank has been invited by your host; for then he who invited 9
you both will come and say to you, 'Make room for my friend,
when you will begin in confusion to find the lowest place.
Instead of that, when you are invited, go and take the lowest 10
place, so that, when he who has invited you comes, he may say
to you, 'Go higher up, my friend'; and then you will be
honoured in the eyes of all your fellow-guests. For all those 11
who exalt themselves will be humbled, and those who humble
themselves will be exalted."

A Lesson in Hospitality for the Host. Then Jesus went on to say to the man who had 12
invited him:
"When you give a lunch or a dinner, do not
ask your friends, or your brothers, or your relations, or rich
neighbours, for fear they should invite you in return, and so
you should be repaid. Instead of that, when you give a party, 13
invite the poor, or the crippled, or the lame, or the blind; and 14
then you will be really happy, for they cannot repay you, but
you will be repaid at the resurrection of the good."

Parable of the Invitation refused. One of the guests heard what he said and ex- 15
claimed:
"Happy will they be who shall eat bread in
the Kingdom of God!"
Jesus said to him: 16
"A man was once giving a great dinner. He invited many

35 *Jer.* 22. 5; *Ps.* 118. 26.

people, and sent his servant, when it was time for the dinner, 17
to tell the invited guests to come, as things were quite ready.
But they all alike began begging to be excused. The first 18
man said to the servant, 'I have bought a field and am obliged
to go and look at it. I must ask you to consider me excused.'
The next said, 'I have bought five pairs of bullocks, and I am 19
going to try them. I must ask you to consider me excused';
while the next said, 'I am just married, and for that reason I 20
am unable to come.' On his return the servant told his master 21
all these answers. Enraged at them, the owner of the house
then said to his servant, 'Go out at once into the streets and
alleys of the town, and bring in here the poor, and the crippled,
and the blind, and the lame.' Presently the servant said, 22
'Master, your order has been carried out, and there is still
room.'

'Go out,' the master said, 'into the roads and hedgerows, 23
and make people come in, so that my house may be filled; for,
I tell you all, not one of those men who were invited shall 24
taste my dinner.'"

The Duty and Cost of Self-denial.

Great crowds of people were one day walking 25
along with Jesus, when he turned and said to
them:

"If any man comes to me and does not hate even his father, 26
and mother, and wife, and children, and brothers, and sisters,
yes and his very life too, he cannot be a disciple of mine. The 27
man who does not carry his own cross, and go where I go, can-
not be a disciple of mine. Why, which of you yourselves, 28
when he wants to build a tower, does not first sit down and
calculate the expense, to see if he has enough to complete it?
—for fear that, if he has laid the foundation and is not able to 29
finish it, every one who sees it should begin to laugh at him
and say, 'Here is a man who began to build and was not able 30
to finish!' Is not it the same with a king when he is setting 31
out to fight another king? Does not he first sit down and con-
sider if with ten thousand men he is able to meet his opponent
who is coming against him with twenty thousand? And if he 32
thinks he cannot, then, while the other is still at a distance, he
sends envoys and asks for terms of peace. And it is just the 33

A real Disciple of Jesus.

same with every one of you who does not say
goodbye to all he has—he cannot be a disciple
of mine. Yes, salt is a good thing; but 34
should salt lose its strength, what will you use to restore it?
It is not fit either for the land or for the manure heap. People 35
throw it away. Let all who have ears to listen with
listen!

The tax-gatherers and godless people were all drawing near to 1
Jesus to listen to him; but the Pharisees and Rabbis found fault: 2

"This man actually welcomes godless people, and has meals with them!" they complained. So Jesus put this case to them— 3

The Parable of the lost Sheep.

"Suppose one of you has a hundred sheep and has lost but one of them, does not he leave the ninety-nine on the moor and go after the lost sheep till he finds it? Then, when he finds it, he is rejoiced, and puts it on his shoulders; and on reaching home, he calls his friends and neighbours together and says, 'Come and share my gladness, for I have found my sheep which was lost.' So too, there will be more gladness in Heaven, I tell you, over one godless man that repents than over ninety-nine pious men, who have no need to repent. 4 5 6 7

The Parable of the lost Coin.

Or again, suppose a woman has ten florins; if she loses one of them, does not she light a lamp and sweep the house and search carefully until she finds it? Then, when she finds it, she calls her friends and neighbours together and says, 'Come and share my gladness, for I have found the florin which I lost.' So too, I tell you, there is gladness in the presence of God's angels over one godless man that repents." 8 9 10

Then Jesus continued: 11

The Parable of the lost Son.

"A man had two sons; and the younger of them said to his father, 'Father, give me my share of the property.' And so the father divided the estate for them. A few days later the younger son got together all he had, and went away into a distant land; and there he squandered his property by his dissolute life. When he had spent all he had, a severe famine set in all over that country, and he began to be in actual want. So he went and engaged himself to one of the people of that country, who sent him into his fields to tend pigs. He even longed to satisfy his hunger with the bean-pods on which the pigs were feeding; and no one gave him anything. At last he came to his senses, and said to himself, 'How many of my father's hired servants have more bread than they can eat, while I am starving to death here! I will get up and go to my father, and say to him, "Father, I sinned against Heaven and to your face; I am no longer fit to be called your son; treat me as one of your hired servants."' So he got up and went to his father. When he was still a long way off, his father saw him, and his heart was touched; he ran and threw his arms round his neck and kissed him. 'Father,' the son said, 'I sinned against Heaven and to your face; I am no longer fit to be called your son; treat me as one of your hired servants.' 12 13 14 15 16 17 18 19 20 21

But the father turned to his servants and said, 'Be quick and fetch a robe—the best in the house—and put it on him; give him a ring for his finger and shoes for his feet; and bring the calf that has been fattening, and kill it, and let us eat and be merry, for this son of mine was dead, and is come to life; he was lost, and is found.' 22 23 24

So they began merry-making. Meanwhile the elder son was 25
on the farm, but on coming home, when he got near the house,
he heard music and dancing. So he called one of the servants 26
and inquired what it all meant. 'Your brother has come back,' 27
the servant told him, 'and your father has killed the calf that
was fattening, because he has him back safe and sound.'
This made him angry, and he would not go in. So his father 28
came out and begged him to do so. 'No,' he said to his father, 29
'look at all the years I have been serving you, without ever
once disobeying you, and yet to me you have never given even
a kid, so that I might have a merry-making with my friends.
But no sooner has this son of yours come, who has eaten up 30
your estate in the company of prostitutes, than you have killed
for him the calf that was fattening.'
'My child,' the father answered, 'you are always with me, 31
and everything I have is yours. We could but make merry 32
and be glad, for this brother of yours was dead, but is alive;
he was lost, but is found.'"

The Parable of the Steward.

Jesus went on to say to his disciples: 1 16
"There was once a rich man who had a
steward. An accusation was maliciously brought
to him against this steward, that he was squandering his pro-
perty. So the master called him and said, 'What is this I hear 2
about you? Give in your accounts as steward, for you cannot
act as steward any longer.'
'What am I to do,' the steward asked himself, 'now that my 3
master is taking away the steward's place from me? I have
not the strength to dig, and I am ashamed to beg.——I 4
know what I will do, so that, as soon as I am turned out of my
place, people may welcome me into their homes.' One by one 5
he called up his master's debtors. 'How much do you owe
my master?' he asked of the first. 'Four hundred and forty 6
gallons of oil,' the man answered. 'Here is your agreement,'
he said; 'sit down at once and make it read two hundred
and twenty. And you,' the steward said to the next, 'how 7
much do you owe?' 'Seventy quarters of wheat,' he replied.
'Here is your agreement,' the steward said; 'make it read
fifty-six.'
His master complimented the false steward on the shrewdness 8
of his conduct. And indeed worldly men are shrewder in
dealing with their fellows than those who are truly enlightened.
So my advice to you is to make friends for yourselves with 9
your 'false Gold,' so that, when it comes to an end, they may
welcome you into the homes that will endure. Those who 10
can be trusted in a very small matter can be trusted in a great
one too; and those who are false in a very small matter are
false in a great one too. So if you have proved untrustworthy 11

[9] *Enoch*, 63. 10.

with your 'false Gold,' who will trust you with real riches? And 12
if you have proved untrustworthy with what belongs to another,
who will give you what belongs to us? No servant can 13
be servant to two masters, for either he will dislike one and
like the other, or he will attach himself to one and scorn the
other. You cannot serve both God and Gold."

Jesus rebukes the Pharisees.

All this was said within the hearing of the 14
Pharisees, who were fond of their money, and
they began to sneer at Jesus.

"You," said Jesus, "are the men who make yourselves out 15
to be right before your fellow-men, but God can read your
hearts; and what counts for much with men may be abomin-
able in the eyes of God. The Law and the Prophets 16
sufficed till the time of John. Since then the Good News of
the Kingdom of God has been told, and everybody has been
forcing his way into it. It would be easier for the 17
earth and the sky to disappear than for the cross of a 't' in the
Law to be lost. Every one who divorces his wife and 18
marries another woman is an adulterer, and the man who
marries her after her divorce from her husband is an adulterer.

The Parable of the rich Man and the Beggar.

There was once a rich man, who dressed in 19
purple robes and fine linen, and feasted every
day in great splendour. There had been laid 20
near his gateway a beggar called Lazarus, who
was a mass of sores, and who longed to satisfy his hunger with 21
what fell from the rich man's table. But worse still, the dogs
came and licked his sores. After a time the beggar died, and 22
was taken by the angels to be with Abraham. The rich man
also died and was buried. In the Place of Death he looked 23
up in his torture, and saw Abraham at a distance and Lazarus
with him. So he called out, 'Pity me, Father Abraham, and 24
send Lazarus to dip the tip of his finger in water and cool my
tongue, for I am suffering agonies in this flame.'

'Remember, my son,' answered Abraham, 'that you had 25
your comforts in your lifetime, just as Lazarus had his troubles;
but now he has his consolation here, while you are suffering
agonies. And not only that, but between you and us there lies 26
a great chasm, to prevent any who might wish from passing
from here to you, or from crossing from there to us.'

'Then, Father,' he said, 'I beg you to send Lazarus to my 27
father's house. I have five brothers there, and I want him to 28
warn them, to prevent them from coming to this place of tor-
ture too.'

'They have the writings of Moses and the Prophets,' Abra- 29
ham replied; 'they must listen to them.'

'But, Father Abraham,' he urged, 'if some one from the 30
dead were to go to them, they would repent.'

'If they will not listen to Moses and the Prophets,' Abraham 31

11 *Enoch*, 63. 10.

replied, 'they will not be convinced, even if some one were to rise from the dead.'"

Warning against being a Hindrance to Others.

Jesus said to his disciples: 1 1
"It is inevitable that there should be hindrances; but alas for him who occasions them! It would 2
be more to his advantage if he had been flung into the sea with a mill-stone round his neck, than to prove a hindrance to even one of these lowly ones. Be on your guard! 3
If your brother wrongs you, reprove him; but if he repents, forgive him. Even if he wrongs you seven times a day, and, 4
then turns to you each time and says, 'I am sorry,' you must forgive him."

What Faith can do.

"Give us more faith," said the disciples to the 5
Master; but the Master said: 6
"If only your faith were like a mustard seed, you could say to this mulberry tree, 'Root yourself up, and plant yourself in the sea,' and it would obey you.

Duty to be done without Expectation of Thanks.

Which of you, if he had a servant ploughing 7
or tending the sheep, would say to him, when he came in from the farm, 'Come and take your place at table at once,' instead of saying, 'Get 8
dinner ready for me, and then get dressed and wait on me while I am eating and drinking, and after that you shall eat and drink yourself'? Does he feel grateful to his servant for 9
doing what he is told? And so with you—when you have 10
done all you have been told, still say, 'We are poor servants indeed; we have only done our plain duty.'"

Jesus heals ten Lepers.

On the way to Jerusalem Jesus passed through 11
the middle of Samaria and Galilee. As he 12
was entering a village, ten lepers approached him. Standing still at a distance, they called out loudly: 13
"Jesus! Sir! pity us!"
When Jesus saw them he said: 14
"Go and *show* yourselves *to the priests*."
And as they were on their way, they were healed. One of 15
them, finding he was cured, came back, loudly praising God, and threw himself on his face at Jesus' feet, thanking him for 16
what he had done. This man was a Samaritan.
"Were not all the ten healed?" asked Jesus, addressing him. 17
"Where are the other nine? Were there none to come back 18
and praise God except this foreigner? Get up," he said to him, 19
"and go on your way. Your own faith has made you well."

The Coming of the Kingdom.

Being asked once by the Pharisees when the 20
Kingdom of God was to come, Jesus answered:
"The Kingdom of God does not come in a way

[14] *Lev.* 13. 49.

that attracts attention, nor will people say, 'Look, here it is!' 21
or 'There it is!'; for, mark me, the Kingdom of God is already
among you.

There will be days," he said to his disciples, "when you will 22
long to see but one of the days of the Son of Man, and will
not see it. People will say to you, 'Look, there he is!' or 23
'Look, here he is!' Do not go and follow them. For just as 24
lightning will lighten and flare from one side of the sky to
the other, so will it be with the Son of Man. But first 25
he has much to undergo, and he must be rejected by the
present generation. As it was in the days of Noah, so it will 26
be again in the days of the Son of Man. They were eating 27
and drinking and marrying and being married, up to the day
on which *Noah entered the ark*, and then *the flood* came and
destroyed them all. So too in the days of Lot. People were 28
eating, drinking, buying, selling, planting, building; but on 29
the very day on which Lot came out of Sodom, *it rained fire
and sulphur from the skies* and destroyed them all. This is 30
just how it will be on the day on which the Son of Man reveals
himself. On that day, if a man is on his house-top and his 31
goods in the house, he must not go down to get them; nor
again must one who is on the farm *turn back*. Recollect Lot's 32
wife. Whoever is eager to make the most of his life will lose 33
it; but whoever will lose it will preserve it. On that night, I 34
tell you, of two men in one bed, one will be taken and the
other left; of two women grinding together, one will be taken 35
and the other left."

"Where will it be, Master?" interposed the disciples. 37

"Where there is a body," said Jesus, "*there*, too, *will the
vultures flock*."

The Parable of the false Judge.

Jesus told his disciples a story to show them 1 **18**
the need of always praying and never losing heart.
"There was," he said, "in a certain town a 2
judge, who had no fear of God or regard for man. In the 3
same town there was a widow who went to him repeatedly,
asking for justice against some one who had wronged her. For 4
some time the judge refused, but afterwards he said to himself,
'It is true that I am without fear of God or regard for man;
yet as this widow is so troublesome, I will grant her justice, 5
to prevent her plaguing me with her endless visits.'"
Then the Master added: 6

"Listen to what this false judge says! And God—will not 7
God see that his own chosen people, who cry to him night
and day, have justice done them while he bears with their
impatience? He will have justice done them, I assure you, 8
and that soon! Yet, when the Son of Man comes, will he find
the Faith on the earth?"

27 *Gen.* 7. 7. 29, 31 *Gen.* 19. 24, 26. 37 *Isa.* 34. 15.

Another time, speaking to people who were confident of their own piety, and who treated every one else with scorn, Jesus told this story— 9

The Parable of the Pharisee and the Tax-gatherer.

"Two men went up into the Temple Courts to pray. One was a Pharisee and the other a tax-gatherer. The Pharisee stood up and began praying to himself in this way— 10 11

'O God, I thank thee that I am not like other people—thieves, rogues, or adulterers, as they all are—or even like this tax-gatherer. I fast twice a week, and give a tenth of everything I get to God.' 12

The tax-gatherer, on the other hand, stood at a distance, not venturing even 'to raise his eyes to Heaven'; but he kept striking his breast and saying, 'O God, have mercy on a sinner like me.' 13

This man, I tell you, went home pardoned, and not the other; for every one who exalts himself will be humbled, while every one who humbles himself will be exalted." 14

Jesus blesses little Children.

Some of the people were bringing even their babies to Jesus, for him to touch them; but when the disciples saw it they began to find fault with those who had brought them. Jesus, however, called the children to him. 15 16

"Let the children come to me," he said, "and do not hinder them; for the Kingdom of God belongs to the childlike. Believe me, unless a man receives the Kingdom of God like a child, he will not even enter it." 17

A rich Man questions Jesus.

Presently one of the Presidents asked Jesus this question— 18

"Good Teacher, what must I do if I am to gain enduring Life?"

"Why do you call me good?" Jesus answered. "There is no one good but one—God himself. You know the commandments—*Do not commit adultery, Do not kill, Do not steal, Do not say what is false about others, Honour thy father and thy mother.*[13]" 19 20

"All these I have observed," he replied, "from childhood." 21

Hearing this, Jesus said to him: 22

"There is one thing still lacking in you; sell every thing that you have, and distribute it to the poor; and you shall have wealth in Heaven; then come and follow me."

But the man grew very sad on hearing this, for he was extremely rich. 23

Lesson about Money.

Seeing this, Jesus said to his disciples: 24

"How hard it is for moneyed men to go into the Kingdom of God! It is easier, indeed, for a camel to 25

[13] *Enoch*, 13. 5. [20] *Exod.* 20. 12—16.

get through the eye of a needle than for a rich man to get into the Kingdom of God!"

"Then who can be saved?" asked those who heard this. 26
But Jesus said: 27
"What is impossible with men is possible with God."

Rewards of Self-sacrifice.

"But we," said Peter, "we have left what be- 28
longed to us and followed you."
"Believe me," he answered, "there is no one 29
who has left house, or wife, or brothers, or parents, or children, on account of the Kingdom of God, who will not receive 30
many times as much in the present, and in the age that is coming enduring Life."

Jesus, a third time, foretells his Death.

Gathering the Twelve round him, Jesus said to 31
them:
"Listen! We are going up to Jerusalem; and there everything that is written in the Prophets will be done to the Son of Man. For he will be handed over 32
to the heathen and mocked and insulted and spat upon; they 33
will flog him, and then put him to death; and he *will rise up again on the third day.*"
The Apostles did not take in any of this; his meaning was 34
unintelligible to them, and they did not understand what he was saying.

Cure of a blind Man.

As Jesus was getting near Jericho, a blind man 35
was sitting by the roadside, begging. Hearing a 36
crowd going by, the man asked what was the matter; and when people told him that Jesus of Nazareth was 37
passing, he shouted out: 38
"Jesus, Son of David, take pity on me!"
Those who were in front told him to hold his tongue, but he 39
kept calling out the louder:
"Son of David, take pity on me!"
Then Jesus stopped and ordered the man to be brought to him. 40
And when the man had come close to him, Jesus asked him:
"What do you want me to do for you?" 41
"Master," he said, "I want to recover my sight."
"Recover your sight," Jesus said; "your own faith has cured 42
you."
And instantly he recovered his sight, and began to follow Jesus, 43
praising God. All the people, too, on seeing it, gave glory to God.

Zacchaeus the Tax-gatherer.

Jesus entered Jericho and made his way through 1 **19**
the town. There was a man there known 2
by the nam of Zacchaeus, who was the head of the tax-gatherers and a rich man. He was bent on seeing 3

what Jesus was like; but being short, he was unable to do so because of the crowd. So he ran on ahead and climbed up 4
into a mulberry tree, hoping to see Jesus, for he knew that Jesus must go that way. When Jesus reached the spot, he 5
looked up and said to him:

"Zacchaeus, be quick and come down, for I must stop at your house to-day."

So Zacchaeus got down quickly, and gave Jesus a hearty welcome. 6
On seeing this, every one began complaining: 7

"He has gone to stay with a godless man."

But Zacchaeus stepped forward and said to the Master: 8

"Listen, Master! I will give half my property to the poor, and where I have defrauded any one of anything, I will give him back four times as much."

"Salvation has come to this house to-day," answered Jesus, 9
"because even this man is a son of Abraham. The Son of Man 10
has come to *search for those who are lost* and save them."

The Parable of the Servants entrusted with Money.

As people were listening to this, Jesus went on 11
to tell them a story. He did so because he was near Jerusalem and because they thought that the Kingdom of God was going to be proclaimed at once. He said: 12

"A nobleman once went to a distant country to receive his appointment to a Kingdom, and then to return. He called ten 13
of his own servants and gave them ten pounds each, and told them to trade with them during his absence. But his subjects 14
hated him and sent envoys after him to state their unwillingness to have him as their King. On his return, after 15
having been appointed King, he directed that the servants to whom he had given his money should be summoned, so that he might learn what business they had done. The first came 16
up and said, 'Sir, your ten pounds have earned a hundred.'

'Well done, indeed, you good servant!' exclaimed the master. 17
'As you have proved faithful when trusted with a very small matter, I appoint you governor over ten towns.' When the 18
second came, he said, 'Your ten pounds, Sir, have produced fifty.' So the master said to him as well, 'And you are to be 19
over five towns.' Another servant came, too, and said, 'Sir, 20
here are your ten pounds; I have kept them put away in a handkerchief. For I was afraid of you, because you are a stern 21
man. You take what you have not planted and reap what you have not sown.'

'Out of your own mouth,' answered the master, 'I will 22
judge you, you good-for-nothing servant. You knew, did you?, that I am a stern man, that I take what I have not planted and reap what I have not sown. Then why did not you put my 23
money into a bank? In that case, on coming home, I could

[10] *Ezek.* 34. 16.

have claimed it and the interest in addition. Take away from 24
him the ten pounds,' he said to the bystanders, 'and give them
to the one who has the hundred.'
'But, Sir,' they interposed, 'he has a hundred pounds 25
already!'
'Yes,' he went on, 'I tell you that all who retain anything 26
will have more given them, but those who retain nothing will
have even what they had taken away. But as for my 27
enemies yonder, the men who did not wish me to be their
King, bring them here and put them to death in my presence.'"
After speaking thus, Jesus went on in front, on his way up to 28
Jerusalem.

V.—The Last Days.

Jesus enters Jerusalem. When Jesus had nearly reached Bethphage and 29
Bethany—as far as the Mount of Olives, he sent
on two of the disciples.
"Go to the village facing us," he said, "and on getting into 30
it, you will find a foal tied up there, on which no one has
yet ridden; unfasten it and lead it here. And if anybody 31
asks you, 'Why are you unfastening it?,' you will say this—
'The Master requires it.'"
So the two who were sent set off, and they found it as Jesus 32
had told them. While they were untying the foal, the owners 33
asked them why they were untying the foal; but the two 34
disciples answered: "The Master requires it."
Then they led it back to Jesus, and they threw their cloaks 35
on the foal and put Jesus on it. And then as he went along, 36
people kept spreading their cloaks in the road. When he 37
had almost got as far as where the road led down the Mount
of Olives, every one of the many disciples began in their joy
to praise God loudly for all the miracles that they had seen:

38 "*Blessed is the One who is Coming—*
Our *King—in the name of the Lord!*
Peace in Heaven,
And glory upon high."

Some of the Pharisees in the crowd said to him: 39
"Teacher, reprove your disciples."
But Jesus answered: 40
"I tell you, that if these men are silent, the very stones will
call out."
When he had got near the city—where he could see it, 41
Jesus shed tears over it, and said: 42
"Would that you had learnt, while there was time—yes,
even you—the things that make for peace! But as it is, they
have been hidden from your sight. For a time is coming for you 43

38 *Ps.* 118. 25, 26: *Zech.* 9. 9.

when your enemies will surround you with earthworks, and encircle you, and hem you in on all sides; they *will trample you down and your children* within you, and they will not leave in you one stone upon another, because you did not see that God was visiting you." 44

Traders driven from the Temple Courts.

Then Jesus entered the Temple Courts and began to drive out those who were selling there, saying as he did so: 45 46

"Scripture says—'*My House shall be a House of Prayer*'; you, however, have made it *a den of robbers*."

Jesus continued to teach each day in the Temple Courts; but the Chief Priests and Rabbis were eager to take his life, and so were the leading men. Yet they could not find out how to manage it, for the people all hung upon his lips. 47 48

The Priests question the Authority of Jesus.

On one of these days, when Jesus was teaching the people in the Temple Courts and telling the Good News, the Chief Priests and Rabbis, joined by the Councillors, confronted him, and address- 1 2
ing him, said:

"Tell us what right you have to act as you do. Who is it that has given you this right?"

"I, too," said Jesus in reply, "have one question to ask you. 3
Tell me—it is about John's baptism—was it of divine or of 4
human origin?"

But they began arguing together: 5

"If we say, 'divine,' he will say, 'Why, then, did not you 6
believe him?' But if we say, 'human,' the people will all
stone us, for they are persuaded that John was a Prophet."

So they answered that they did not know its origin. 7

"I, too," said Jesus, "refuse to tell you what right I have to 8
act as I do."

Parable of the wicked Tenants.

Afterwards Jesus began to tell the people this 9
story—

"A man once *planted a vineyard*, and then let it out to tenants and went abroad for a considerable time. At the proper time he sent a servant to the tenants, for 10
them to give him a share of the produce of the vineyard. The tenants, however, beat him and sent him off empty-handed. The owner afterwards sent another servant; but they 11
flogged and ill-used this man too, and sent him off empty-handed. Afterwards the owner sent a third; but this man 12
too they wounded and threw outside. 'What shall I do?' said 13
the owner of the vineyard. 'I will send my son, whom I dearly love. Perhaps they will respect him.' But on seeing 14
him, the tenants discussed the matter among themselves in

44 *Ps.* 137. 9. 46 *Isa.* 56. 7; *Jer.* 7. 11. 9 *Isa.* 5. 1.

this way—'Here is the heir! Let us kill him, and then the inheritance will become ours.' So they threw him outside the 15
vineyard and killed him. Now what will the owner of the vineyard do to them? He will come and put those tenants to 16
death, and let others have the vineyard."

"Heaven forbid!" they exclaimed when they heard it. But 17
Jesus looked at them and said:

"What then is the meaning of this passage?—

'The very stone which the builders despised
Has now itself become the corner-stone.'

All those who fall on that stone will be dashed to pieces, while 18
any one on whom it falls—it will scatter him as dust!"

After this the Rabbis and Chief Priests were eager to take 19
Jesus prisoner that very moment, but they were afraid of the people. They saw that it was at them that he had aimed this

A Question about Taxes. story. Having watched their opportunity, 20
they afterwards sent some spies, who pretended to be honest men, to catch Jesus in conversation and so enable them to hand him over to the Governor's jurisdiction and authority. So these men asked Jesus a question. They said: 21

"Teacher, we know that you are right in what you say and teach, and that you do not take any account of a man's position, but honestly teach the Way of God; are we right in paying 22
tribute to the Emperor or not?"

Seeing through their deceitfulness, Jesus said to them: 23

"Show me a florin. Whose head and title are on it?" 24

"The Emperor's," they said; to which Jesus replied: 25

"Well then, pay to the Emperor what belongs to the Emperor, and to God what belongs to God."

They could not catch hold of this answer before the people; 26
and in their surprise at his reply, they held their tongues.

A Question about the Resurrection. Presently there came up some Sadducees, who 27
maintain that there is no resurrection. Their question was this—

"Teacher, Moses laid down for us in his writings that *if a* 28
man's married *brother dies, and if he is childless, the man, as his brother, should marry the widow, and raise up a family for his brother.* Well, there were once seven brothers; of whom the 29
eldest, after taking a wife, died childless. The second and 30
third brothers both took her as their wife; and so, too, did all 31
seven—dying without children. The woman herself was the 32
last to die. About the woman then—after the resurrection, 33
whose wife is she to be, all seven brothers having married her?"

"The men and women of this world," said Jesus, "marry and 34
are given in marriage; but for those who are thought fit to 35

17 *Ps.* 118. 22. 28 *Deut.* 25. 5—6.

attain to that other world and to the resurrection from the dead there is no marrying or being married, nor indeed can they 36
die again, for they are on an equality with angels and, having shared in the resurrection, they are God's children. As to the 37
fact that the dead rise, even Moses made that clear in the passage about *the Bush*, when he calls *the Lord 'the God of Abraham and the God of Isaac and the God of Jacob.'* Now God 38
is not God of dead, but of living, people—everyone being *alive to him.*"

"Well said, Teacher!" exclaimed some of the Rabbis, for 39
they did not venture to question him any further. 40

Jesus puts a Question about the Christ.

But Jesus said to them: 41
"How is it that people say that the Christ is David's son? For David, in the Book of Psalms, 42
says himself—

> *'The Lord said to my master: "Sit at my right hand,*
> *Until I put thy enemies as a stool for thy feet."'* 43

David, then, calls him 'master,' so how is he David's son?" 44

Warnings against the Rabbis.

While all the people were listening, Jesus said 45
to the disciples:

"Be on your guard against the Rabbis, who are 46
fond of walking about in long robes, and like being greeted in the streets with respect, and having the best seats in the Synagogues, and places of honour at dinners. They are the men 47
who eat widows out of house and home, and say long prayers for a pretext. These men will receive all the heavier sentence."

The Widow's Offering.

Looking up, Jesus saw the rich people putting 1
their gifts into the chests for the Temple offerings. He saw, too, a poverty-stricken widow putting two farthings 2
into them. On this he said: 3

"I tell you, this poor widow has put in more than all the 4
others; for every one else here put in something from what they had to spare, while she, in her poor circumstances, has put in all she had to live upon."

Jesus foretells the Destruction of the Temple.

When some of them spoke about the Temple 5
being decorated with beautiful stones and offerings, Jesus said:

"As for these things that you are looking at, 6
a time is coming when not one stone will be left upon another here, but all will be thrown down."

"Teacher," asked the disciples, "when, pray, will this be? 7
and what sign will there be when this is near?"

Jesus foretells Wars and Persecutions.

And Jesus said: 8
"Be careful that you are not led astray; for many will come taking my name, and saying 'I am He,' and

37 *Exod.* 3. 2—6. 38 4 *Macc.* 16. 25. 42—43 *Ps.* 110. 1.

'The time is close at hand.' Do not follow them. And when 9
you hear of wars and disturbances, do not be terrified, for
these things *must occur* first; still the end will not be at once."
Then he said to them: 10

"*Nation will rise against nation and kingdom against kingdom,*
and there will be great earthquakes, and plagues and famines 11
in various places, and besides these, terrible appearances, and
signs in the sky. But before all this, they will take you 12
prisoners and persecute you, and they will give you up to Syna-
gogues and to prisons, when you will be taken before kings
and governors for my sake. Then will be your opportunity of 13
witnessing for me. Make up your minds, then, not to prepare 14
your defence; for I will myself give you words, and a wisdom 15
which all your opponents together will be unable to resist or
defy. You will be given up even by your parents and brothers 16
and relations and friends, and they will have some of you put
to death, and you will be hated by every one on my account. 17
Yet not a single hair of your heads shall be lost! It will be 18
by the endurance you exhibit that you will secure your lives. 19

Jesus foretells the End of the Age.

As soon, however, as you see Jerusalem sur- 20
rounded by armed camps, then you may know
that the hour of her desecration is at hand. Then 21
those of you who are in Judaea must take refuge in the moun-
tains, those who are in Jerusalem must leave at once, and those
who are in the country places must not go into it. For these 22
are to be the *Days of Vengeance*, when all that Scripture says
will be fulfilled. Alas for the women that are with child, and 23
for those that are nursing infants in those days! For there will
be great suffering in the land and anger against this people.
They will fall by the edge of the sword, and will be taken 24
prisoners to every land, and *Jerusalem will be under the heel
of the heathen*, until their day has come—for come it will. There 25
will be signs, too, in the sun and moon and stars, and on the
earth despair among the *nations*, in their dismay at the *roar of
the sea* and *the surge*. Men's hearts will fail them through fear, 26
in their anticipation of what is coming upon the world; for
the forces of the skies will be convulsed. Then they will see the 27
Son of Man coming in a cloud with power and great glory. And 28
when these things begin to occur, look upwards and lift your
heads, for your deliverance will be at hand."

Then he taught them a lesson thus— 29

The Need for Watchfulness.

"Look at a fig-tree and all the other trees. As 30
soon as ever they shoot, you feel sure, as you look
at them, without being told, that summer is near; and so may 31
you, as soon as you see these things happening, feel sure that
the Kingdom of God is near. Believe me, even the present 32
generation will not pass away till it has all taken place. Earth 33

9 *Dan.* 2. 28. 10 *Isa.* 19. 2. 22 *Hos.* 9. 7. 24 *Zech.* 12. 3 (Septuagint).
25 *Ps.* 65. 7. 26 *Isa.* 34. 4. 27 *Dan.* 7. 13; *Jer.* 7. 13.

and sky will pass away, but my words will never pass away.
Guard yourselves against your minds ever being dulled by 34
debauches or drunkenness or the anxieties of life, and against
That Day coming suddenly on you, like a trap. For come 35
it will *upon* all *who are living anywhere on* the face of *the earth.* Always be on the alert, and pray that you may succeed 36
in escaping all that is about to happen, and in standing in the presence of the Son of Man."

During the days, Jesus stayed in the Temple Courts teaching, 37
but he went out and spent the nights on the hill called the
'Mount of Olives.' The people used to get up early in the 38
morning and come to listen to him in the Temple Courts.

The Plot against Jesus.

The Festival of Unleavened Bread, known as 1
the Passover, was near. The Chief 2
Priests and Rabbis were eager to find a way of destroying Jesus, for they were afraid of the people.

Judas agrees to betray Jesus.

Now Satan took possession of Judas, who went 3
by the name of Iscariot and who was reckoned as
one of the Twelve, and he went and discussed 4
with the Chief Priests and Officers in charge at the Temple the best way of betraying Jesus to them. They were glad of 5
this, and agreed to pay him for it. So Judas assented, and 6
began to watch for an opportunity of betraying Jesus to them, when there were not many people about.

Preparation for the Passover.

When the day of the Festival of Unleavened 7
Bread came, on which the Passover lambs had to
be killed, Jesus sent on Peter and John, saying 8
to them:

"Go and make preparation for us to eat the Passover."

"Where would you like us to do so?" they asked. 9

"Why, when you get into the city," he answered, "a man 10
carrying a jug of water will meet you; follow him into the
house which he goes into, and you are to say to the owner of 11
the house, 'The Teacher says to you—Where is the room for
me to eat the Passover in with my disciples?' The man will 12
show you a large upstairs room all arranged; that is where you are to prepare it."

So Peter and John went on, and found everything just as Jesus 13
had told them, and they prepared the Passover.

The Passover Meal.

When the time came, Jesus took his place at 14
table, the Apostles being with him.

"I have most earnestly wished," he said, "to 15

34—35 *Isa.* 24. 17.

eat this Passover with you before I suffer. Indeed, I tell 16
you, I shall never eat it again, until it has had its fulfilment
in the Kingdom of God."
Then, on receiving a cup, after thanking God, he said: 17
"Take this and share it among you. I tell you I shall never 18
after to-day drink of the juice of the grape, till the Kingdom
of God has come."

The 'Lord's Supper.'

Then Jesus took some bread, and after thanking 19
God, broke it in pieces, and gave it to them,
saying as he did so:
"This is my body, [which is now to be given on your behalf.
Do this in memory of me."
And in the same way with the cup, after supper, saying: 20
"This cup is the New *Covenant* made by my *blood* which is
poured out on your behalf.] Yet see! the hand of the man 21
that is betraying me is beside me upon the table! True, the 22
Son of Man is passing by the way ordained for him, yet alas
for that man by whom he is being betrayed!"
Then they began discussing among themselves which of them 23
it could be that was going to do this.

Rank among Christians.

And a dispute arose among them as to which 24
of them was regarded as ranking highest. Jesus, 25
however, said:
"The kings of the heathen lord it over them, and their
masters are known as 'Benefactors.' But with you it must not 26
be so. On the contrary, those who are greatest among you
must become like the youngest, and those who rule like those
who serve. Which is the greater—the master at the table or 27
his servant? Is not it the master at table? Yet I bear myself
among you like the servant. You are the men who 28
have stood by me in my trials; and just as my Father has 29
assigned me a Kingdom, I assign you places, so that you 30
may eat and drink at my table in my Kingdom, and be seated
upon twelve thrones as judges of the twelve tribes of Israel.

Peter's Fall foretold.

Simon! Simon! listen. Satan demanded leave 31
to sift you all like wheat, but I prayed for you, 32
Simon, that your faith should not fail. And I
look to you, when you have returned to me, to strengthen your
Brothers."
"Master," Peter said, "with you I am ready to go to prison, 33
and to death too."
"I tell you, Peter," replied Jesus, "the cock will not crow 34
to-day till you have disowned all knowledge of me three times."

The End at Hand.

Then he said to them all: 35
"When I sent you out without either purse, or
bag, or shoes, did you come short of anything?"
"No; nothing," they answered.
"Now, however," he said, "those who have purses must take 36

them, and so with their bags; and those who have not must sell their cloaks and buy swords. For, I tell you, that passage of Scripture must be fulfilled in me, which says—'*He was counted as one of the godless*'; indeed all that refers to me is finding its fulfilment." 37

"Master," they exclaimed, "look, we have a couple of swords here!" 38

"Enough! enough!" said Jesus.

The Agony of Jesus on the Mount of Olives.

Jesus then went out, and made his way as usual on to the Mount of Olives, followed by his disciples. And when he reached the spot, he said to them: 39 40

"Pray that you may not fall into temptation."

Then he withdrew about a stone's throw, and knelt down and began to pray: 41

"Father, if it is thy pleasure, take away this cup from me; only, not my will be done, but thine." 42

[Presently there appeared to him an angel from Heaven, who strengthened him. And as his anguish became intense, he prayed still more earnestly, while his sweat was like great drops of blood falling on the ground.] Then he rose from praying, and came to the disciples and found them sleeping from very sorrow. 43 44 45

"Why are you asleep?" he asked them. "Get up and pray, that you may not fall into temptation." 46

Jesus taken Prisoner.

Hardly had he said the words when a crowd came in sight, led by the man known as Judas, who was one of the Twelve. Judas approached Jesus, to kiss him; on which Jesus said to him: 47 48

"Judas, is it by a kiss that you betray the Son of Man?"

But when those about Jesus saw what was going to happen, they exclaimed: 49

"Master, shall we use our swords?"

And one of them struck the High Priest's servant and cut off his right ear; on which Jesus said: "Let me at least do this;" and touching his ear he healed the wound. Then turning to the Chief Priests and the Officers in charge at the Temple and the Councillors, who were there to take him, he said: 50 51 52

"Have you come out with swords and staffs as if I were a robber? When I was with you day after day in the Temple Courts, you did not lay hands on me; but now your time has come, and the power of Darkness." 53

Trial of Jesus before the High Priest.

Those who had arrested Jesus took him away to the house of the High Priest; Peter, meanwhile, following at a distance. But when they 54 55

37 *Isa.* 53. 12.

had lit a fire in the centre of the court-yard and had all sat down there, Peter seated himself in the middle of them.
Presently a maidservant saw him sitting near the blaze of the 56
fire. Fixing her eyes on him, she said:
Peter disowns Jesus. "Why, this man was one of his companions!"
But Peter denied it. 57
"I do not know him, woman," he replied.
A little while afterwards some one else—a man—saw him and 58
said:
"Why, you are one of them!"
But Peter said: "No, man, I am not."
About an hour later another man declared positively: 59
"This man, too, was undoubtedly with him. Why, he is a Galilaean!"
But Peter said: "I do not know what you are speaking about." 60
Instantly, while he was actually speaking, a cock crowed. And 61
the Master turned and looked at Peter; and Peter recollected the words that the Master had said to him—'Before a cock has crowed to-day, you will disown me three times'; and he 62
went outside and shed bitter tears.
Jesus mocked by his Captors. The men that held Jesus kept making sport of 63
him and belabouring him. They blindfolded 64
him and then questioned him.
"Now play the Prophet," they said; "who was it that struck you?"
And they said many other vile things to him. 65

Trial of Jesus before the Chief Priests. As soon as day came, the National Council 66
met—both the Chief Priests and the Rabbis—
and brought Jesus before their High Council.
"If you are the Christ," they said, "tell us so." 67
"If I say so," Jesus answered, "you are sure not to believe 68
me; and if I ask you, you are sure not to answer. But from 69
this hour *the Son of Man* will be *seated on the right hand of God Almighty*."
"Are you the Son of God then?" they asked. 70
"Yes," answered Jesus, "I am, as you say."
At this they exclaimed: 71
"Why do we want any more witnesses? We have heard it from his own lips ourselves!"
Trial of Jesus before the Roman Governor. Then they all rose in a body and led Jesus 1 **23**
before Pilate. Here they began to accuse him: 2
"This is a man whom we found misleading our people, by making difficulties about their paying taxes to the Emperor, and by declaring that he himself is 'Christ, a King.'"
"Are you the King of the Jews?" Pilate asked him. 3
"It is as you say," answered Jesus.

69 *Ps.* 110. 1 · *Dan.* 7. 13.

But Pilate, turning to the Chief Priests and the people, said: 4
"I do not see anything to find fault with in this man."
But they insisted: 5
"He is stirring up the people by his teaching all through Judaea, starting from Galilee and coming even here."
Hearing this, Pilate asked if the man was a Galilaean; and 6
having satisfied himself that Jesus came under Herod's juris- 7
diction, he sent him to Herod, who was also at Jerusalem at the
Jesus before Herod. time. When Herod saw Jesus he was 8
delighted, for he had been wanting to see him for a long time, having heard all about him; and he was in hopes of seeing some sign given by him. So he questioned Jesus at 9
some length; but Jesus made no reply. Meanwhile the Chief 10
Priests and Rabbis stood by and vehemently accused Jesus.
And Herod, and his soldiers as well, treated Jesus with scorn, 11
mocking him by putting gorgeous clothes on him, and then sent him back to Pilate. This led to Herod and Pilate 12
becoming friends again that very day, for before that there had been ill-will between them.

Jesus again before the Roman Governor. So Pilate summoned the Chief Priests and 13
leading men and the people and said to them: 14
"You brought this man before me charged with misleading the people; and yet, for my part, though I have examined him before you, I have failed to find this man to blame for any of the things of which you accuse him; nor 15
has Herod succeeded in doing so either; he has sent him back to us, as you see. And, as a fact, he has not done anything deserving death; so I shall have him flogged, and then release him." 16
But they began to shout as one man: 18
"Kill this man, but release Barabbas for us."
(Barabbas was a man who had been put in prison for a riot 19
that had broken out in the city and for murder.) Pilate, how- 20
ever, wanting to release Jesus, called to them again; but they 21
kept calling out:
"Crucify, crucify him!"
"Why, what harm has this man done?" Pilate said to them 22
for the third time. "I have found nothing in him for which he could be condemned to death. So I will have him flogged, and then release him."
However, they persisted in loudly demanding his crucifixion; 23
and their clamour gained the day. Pilate's decision was that 24
their demand should be granted. He released the man who 25
had been put in prison for riot and murder, as they demanded, and handed Jesus over to be dealt with as they liked.

Jesus is taken away to be crucified. Then, as they were leading Jesus away, they 26
laid hold of Simon from Cyrene, who was on his way in from the country, and they put the cross on his shoulders, so that he should carry it behind

Jesus. There was a great crowd of people following 27
Women of Jerusalem weep for Jesus. him, many being women who were beating their
breasts and wailing for him. So Jesus turned and 28
said to them:

"Women of Jerusalem, do not weep for me,
but weep for yourselves and your children. A time, I tell you, 29
is coming, when it will be said—'Happy are the women who are
barren, and those who have never borne children and nursed
them!' At that time people will begin to *say to the mountains,* 30
'*Fall on us,*' *and to the hills,* '*Cover us.*' If what you see is done 31
while the *wood* is *green,* what will happen when it is *dry?*'
There were others also, two criminals, led out to be executed 32
with Jesus.

Crucifixion of Jesus. When they had reached the place known as 33
the Skull, there they crucified Jesus and the
criminals, one on the right, and one on the left.

[Then Jesus said: 34

"Father, forgive them; they do not know what they are
doing."]

His *clothes they divided among them by casting lots.* Meanwhile 35
Jesus mocked upon the Cross. the people stood *looking on.* Even the leading
men *kept saying sneeringly:*

"He has saved others, let him save himself, if
he is God's Christ, his chosen one."

The soldiers, too, came up in mockery, bringing him *common* 36
wine, and saying as they did so: 37

"If you are the King of the Jews, save yourself."

Above him were the words—'THIS IS THE KING OF THE 38
JEWS.' One of the criminals who were 39
The penitent Criminal. hanging beside Jesus, abused him:

"Are not you the Christ? Save yourself and us."

But the other rebuked him. 40

"Have not you," he said, "any fear of God, now that you
are under the same sentence? We justly so, for we are only 41
reaping our deserts, but this man has not done anything wrong.
Jesus," he went on, "do not forget me when you have come 42
to your Kingdom."

And Jesus answered: 43

"I tell you, this very day you shall be with me in Paradise."

Death of Jesus. It was already about mid-day, when a darkness 44
came over the whole country, lasting till the sun 45
had been eclipsed for three hours; and the Temple curtain
was torn down the middle. Then Jesus called out loudly: 46

"Father, *into thy hands I commit my spirit.*"

And with these words he expired. The Roman Captain, 47
on seeing what had happened, praised God, exclaiming:

"This man really must have been a *good man!*"

30 *Hos.* 10. 8. 31 *Ezek.* 20. 47. 34 *Ps.* 22. 18. 35 *Ps.* 22. 7. 36 *Ps.* 69. 21.
46 *Ps.* 31. 5. 47 *Wisd. of Sol.* 2. 18.

All the people who had collected to see the sight, watched what occurred, and then went home beating their breasts. *The friends* of Jesus *had been standing at a distance*, with the women who accompanied him from Galilee, looking on at all this. 48 49

Burial of Jesus.

Now there was a man of the name of Joseph who was a member of the Council—a man of good and upright character. (He had not assented to the decision and action of the Council.) Joseph belonged to Ramah, a town in Judaea, and lived in expectation of the Kingdom of God. He now went to Pilate, and asked for the body of Jesus; and when he had taken it down, he wrapped it in a linen sheet, and laid Jesus in a tomb cut out of stone, in which no one had yet been buried. It was the Preparation Day, and just before the Sabbath began. 50 51 52 53 54

The women who had accompanied Jesus from Galilee followed, and saw the tomb and how the body of Jesus was laid; and then they went home, and prepared spices and perfumes. 55 56

VI.—The Risen Life.

The Women visit Jesus' Grave.

During the Sabbath they rested, as directed by the commandment. But very early on the first day of the week they went to the tomb, taking with them the spices they had prepared. They found that the stone had been rolled away from the tomb; and on going into it, they could not find the body [of the Master, Jesus]. While they were at a loss to account for this, all at once two men stood beside them, in dazzling clothing. But when in their terror the women bowed almost to the ground, the men said to them: 1 2 3 4 5

"Why are you looking among the dead for one who is alive? [He is not here; but he has risen from the grave.] Recollect how he spoke to you before he left Galilee—how he said that the Son of Man must be betrayed into the hands of wicked men, and be crucified, and would rise from the grave on the third day." 6 7

Then they recollected the words of Jesus, and on getting back from the tomb, they told all this to the Eleven and to all the others. There were Mary of Magdala, and Joanna, and Mary the mother of James. The other women, too, spoke about this to the Apostles. What they said seemed to the Apostles mere nonsense, and they did not believe them. 8 9 10 11

[But Peter got up and ran to the tomb. Stooping down he saw nothing but the linen wrappings, and he went away, wondering to himself at what had taken place.] 12

[49] *Ps.* 38. 11.

Two Disciples see Jesus at Emmaus.

It happened that two of the disciples were that very day walking to a village called Emmaus, which was about seven miles from Jerusalem, talking together, as they went, over all that had just taken place. While they were talking these things over and discussing them, Jesus himself came up and joined them in their walk; but their eyes were prevented from recognizing him.

"What is all this that you are saying to each other as you are going along?" asked Jesus.

They stopped, with sad looks on their faces, and then one of them, whose name was Cleopas, said to Jesus:

"Are you staying by yourself at Jerusalem, that you have not heard of the things that have happened there within the last few days?"

"What things do you mean?" Jesus asked.

"Why, about Jesus of Nazareth," they answered, "who, in the eyes of God and all the people, was a Prophet, whose power was felt both in his words and actions; and how the Chief Priests and our leading men handed him over to be sentenced to death, and afterwards crucified him. We, however, were hoping that he was the coming deliverer of Israel; but for all that, it is now the third day since these things occurred. Some women of our number, however, have greatly astonished us; they went to the tomb at daybreak and found that the body of Jesus was not there, and came and told us that they had actually seen a vision of angels who told them that he was alive. So some of our company went to the tomb and found things just as the women had said; but they did not see Jesus."

Then Jesus said to them:

"How foolish you are, and how slow in accepting all that the Prophets have said! Was not the Christ bound to undergo all this before entering upon his glory?"

Then beginning with Moses, and going through all the Prophets, he explained to them all through the Scriptures the passages that referred to himself. When they got near the village to which they were walking, Jesus appeared to be going further; but they pressed him not to do so.

"Stop with us," they said, "for it is getting towards evening, and the sun is already low."

So Jesus went in to stop with them. As soon as he had taken his place at table with them, he took the loaf of bread and blessed it, and then broke it up and handed it to them. Then their eyes were opened and they recognized him; but he disappeared from their sight.

"How our hearts glowed," the disciples said to each other, "while he was talking to us on the road, and when he explained the Scriptures to us!"

Then they got up and returned without loss of time to Jerusalem, where they found the Eleven and their companions all together, who told them that the Master had really risen from the grave, and had appeared to Simon. So they related what had happened on their road, and how they had recognized Jesus on his breaking the bread.

Jesus appears to the Apostles.

While they were still talking about these things, Jesus himself stood among them, [and greeted them with his blessing.] In their terror and alarm they thought they saw a spirit, but Jesus said to them:

"Why are you so agitated? and why do doubts arise in your minds? Look at my hands and my feet, and you will see that it is I myself. Feel me, and look at me, for a spirit has not flesh and bones, as you see I have."

[After saying this he showed them his hands and his feet.]

While they were still unable to believe it all for very joy, and were wondering if it were true, Jesus said to them:

"Have you anything here to eat?"

They handed him a piece of broiled fish, and he took it and ate it before their eyes.

"This is what I told you about," he said, "when I was still with you—that everything that had been written about me in the Law of Moses, the Prophets, and the Psalms, had to be fulfilled."

Jesus explains to the Apostles their Commission.

Then he enabled them to understand the meaning of the Scriptures, and said to them:

"Scripture says that the Christ should suffer in this way, and that he should rise from the dead on the third day, and that repentance for forgiveness of sins should be proclaimed on his authority to all the nations—beginning at Jerusalem. You yourselves are to be witnesses to all this. And listen, I am about to send upon you that which my Father has promised. Meanwhile, remain in the city till you have been invested with power from above."

Jesus ascends to Heaven.

After this, Jesus led them out nearly as far as Bethany, and there raised his hands and blessed them. As he was in the act of blessing them, he left them [*and was carried up into Heaven*]. They [bent low before him and] returned to Jerusalem in great happiness, and were constantly in the Temple Courts, blessing God.

51 2 *Kings* 2. 11.

THE GOOD NEWS
ACCORDING TO JOHN.

Introduction.

At the Beginning the Word already was: 1 1
The Word was with God;
And the Word was God.

He was with God at the Beginning; 2
It was *through him* that *everything* began, 3
And not a single thing began apart from him.
That which began in him was *Life* itself; 4
That Life was the *Light* of mankind;
And that Light has been shining in the darkness, 5
And the darkness has never overpowered it.

There appeared, with a message from God, a man whose name 6
was John;
He came to bear testimony—to testify to the Light, 7
That every one, through him, might come to believe in it.
Not that he was the Light, 8
But his part was to testify to the Light.

That Light was the true Light, which enlightens every man on 9
his coming into the world.
He was already in the world; 10
Through him the world began,
Yet the world did not recognize him.

He came to what was his own, 11
Yet those who were his own did not receive him;
But to all who did he gave the right to become children of 12
God—
To those who believe in him.
It was not to natural conception, nor to human instincts, nor 13
to any man's choice,
But to God himself, that they owed this Life.

1 *Gen.* 1. 1; *Ps.* 33. 6. 3 *Wisd. of Sol.* 9. 1. 4 *Ps.* 36. 9.

The Word then became man, and *made a home among us,* 14
(We saw the honour given him—such honour as an only son receives from his father),
And he abounded in mercy and truth;
(John himself bears testimony to him; he cried—for the words were his— 15
'The *One who was to Come* after me is now in advance of me,
For he was already before me');
Indeed, out of his abundance we have every one received a share, 16
Yes, mercy upon mercy;
For, while the Law was given through Moses, 17
Mercy and truth came through Jesus *Christ.*
No one has ever seen God; 18
God the Only Son, who is ever close to the Father's heart—
It was he, who made him known.

I.—The Preparation.

John's Reply to a Deputation of Priests.

This is the testimony of John, which he gave 19
when the Jews sent some Priests and Levites to
him from Jerusalem, to ask him who he was—He 20
owned, without attempting to deny it, he owned that he was not the Christ.

"What then? are you *Elijah?*" they asked. 21

"No," he said, "I am not."

"Are you the *Prophet?*"

"No," he answered.

"Who then are you?" they continued; "tell us, that we may 22
have some answer to give to those who have sent us. What do you say about yourself?"

"I," he said, "am— 23

> '*The voice of one loudly crying in the desert*
> "*Straighten the way of the Lord*"',

as the Prophet Isaiah said."

This deputation had come from the Pharisees; and their next 24
question was: 25

"Why then are you baptizing, if you are not the Christ, nor Elijah, nor yet the *Prophet?*"

"I am baptizing in water," was John's answer, "but there is 26
standing among you one whom you do not know, who is, 27
indeed, coming after me; but I am not worthy even to undo his shoe."

All this took place at Bethany, across the Jordan, where John 28
was then baptizing.

14 *Lev.* 26. 11. 15 *Ps.* 118. 26. 17 *Ps.* 2. 2. 21 *Mal.* 4. 5; *Deut.* 18. 15.
23 *Isa.* 40. 3. 25 *Deut* 18. 15.

John's public Recognition of Jesus.

On the following day John saw Jesus coming towards him, and exclaimed: 29

"There is the *Lamb* of God, who is to *take* away the *sin* of the world! It was of him that I spoke when I said, 30 'After me there is coming a man who is now in advance of me, for he was already before me.' I did not myself know 31 him, but it is in order that he may be made known to Israel that I have come, baptizing in water."

John also bore this testimony— 32

"I have seen the Spirit coming down from the sky like a dove, and it remained upon him. I did not myself know him, 33 but he who sent me to baptize in water, he himself said to me, 'The one on whom you see the Spirit coming down and remaining—he is the one who baptizes in the holy Spirit.' I 34 have seen this myself, and have borne my testimony to his being the *Son of God*."

John's Declaration about Jesus to two Disciples.

Again, on the following day, John was standing 35 with two of his disciples, when, looking at Jesus 36 as he was walking, he exclaimed:

"There is the Lamb of God!"

The two disciples heard him say this, and followed Jesus. 37
Presently Jesus turned round, and saw them following. 38

"What are you looking for?" he asked.

"Rabbi," they answered (or "Teacher," as we should say), "where are you staying?"

"Come, and you shall see," he replied. 39

So they went, and saw where he was staying, and spent that day with him. It was then about four in the afternoon.

One of the two that heard what John said and followed Jesus 40
Andrew calls Peter. was Andrew, Simon Peter's brother. The first 41 thing he did was to find his own brother Simon, and say to him: "We have found the Messiah!" (a word which means 'Christ,' or 'Consecrated'.)

Andrew then brought him to Jesus. Fixing his eyes on him, 42 Jesus said:

"You are Simon, the son of John; you shall be called Cephas" (or 'Peter,' which means 'Rock').

Philip and Nathanael follow Jesus.

The following day Jesus decided to leave for 43 Galilee. He found Philip, and said to him: "Follow me."

Philip was from Bethsaida, and a fellow-townsman of Andrew 44 and Peter. He found Nathanael and said to him: 45

"We have found him of whom Moses wrote in the Law, and of whom the Prophets also wrote. It is Jesus of Nazareth, Joseph's son!"

"Can anything good come out of Nazareth?" Nathanael 46 asked.

29 *Isa.* 53. 7, 12. 34 *Ps.* 2. 7.

"Come and see," replied Philip.
Jesus saw Nathanael coming towards him, and remarked: 47
"Here is a true Israelite, who has no *deceit* in him!"
"How is it that you know me?" Nathanael asked. 48
"Even before Philip called you," Jesus replied, "when you were under the fig tree, I saw you."
"Rabbi," Nathanael exclaimed, "you are the Son of God, 49 you are *King* of Israel!"
"Do you believe in me," Jesus asked, "because I told you 50 that I saw you under the fig tree? You shall see greater things than that! Believe me," he added, "you shall all see *Heaven* 51 wide open, and *the angels of God going up and coming down upon* the *Son of Man*."

II.—The Work in Judaea, Galilee, and Samaria.

Water made Wine at a Wedding.

Two days after this there was a wedding at 1
Cana in Galilee, at which Jesus' mother was present. Jesus himself, too, was invited, with his 2
disciples. The wine ran short, so his mother said to him: 3
"They have no wine left."
"What do you want with me," Jesus answered; "my time 4 has not come yet."
His mother said to the servants: "Do whatever he tells you." 5
There were six stone water-jars standing there, as required by 6 the Jews' regulations as to 'purification.' They each held twenty or thirty gallons.
"Fill the water-jars with water," Jesus said to the servants. 7
When they had filled them up to the brim, he said to them: 8
"Now take some out, and carry it to the Master of the Feast."
The servants did so. And when the Master of the Feast had 9 tasted the water which had now become wine, without knowing where it had come from—though the servants who had taken out the water knew—he called the bridegroom and said to him: 10
"Every one else puts his good wine on the table first, and his poorer wine as soon as the guests have drunk deeply; but you have kept back the good wine till now!"
This sign of his mission, which Jesus gave at Cana in Galilee, 11 was the earliest of his signs. By it he showed his greatness; and his disciples believed in him.

Jesus stays at Capernaum.

After this, Jesus went down to Capernaum—he, 12 his mother, his brothers, and his disciples; but they stayed there only a few days.

47 *Gen.* 27. 35. 49 *Ps.* 2. 6. 51 *Gen.* 28. 12; *Dan.* 7. 13.

Traders expelled from the Temple Courts.

Then, as the Jewish Passover was near, Jesus 13
went up to Jerusalem. In the Temple Courts he 14
found those who were selling bullocks, sheep,
and pigeons, and the bankers seated there. So 15
he made a whip of cord, and drove all the sheep and bullocks
out of the Temple Courts. He scattered the bankers' money,
and overturned their tables, and said to the pigeon-dealers: 16
"Take these things away. Do not turn my Father's House
into a market-house."
His disciples recollected that Scripture said— 17

'*Zeal for thy House will consume me.*'

Upon this the Jews asked Jesus: 18
"What sign are you going to show us, since you act in this
way?"
"Destroy this temple," was his answer, "and *I will raise it* 19
in three days."
"This Temple," the Jews replied, "has been building for 20
forty-six years, and are you going to 'raise it in three days'?"
But Jesus was speaking of his body as a temple. 21
Afterwards, when he had risen from the dead, his disciples 22
recollected that he had said this; and they believed the words
of Scripture, and what Jesus had said.

Reception of Jesus at the Passover.

When Jesus was at Jerusalem, at the Passover 23
Festival, many came to trust in him, when they
saw the signs he was giving of his mission.
But Jesus, for his part, did not trust himself to them, since he 24
could read every heart, and because he had no need for others 25
to tell him about any man; for he could of himself read what
there was in a man.

Nicodemus visits Jesus.

3 There was a Pharisee named Nicodemus, who 1
was a leading man among the Jews. This man 2
went to Jesus by night, and said to him:
"Rabbi, we know that you are a Teacher come from God;
for no one could give such signs as you are giving, unless God
was with him."
"Believe me," Jesus replied, "unless a man is born over 3
again, he cannot see the *Kingdom of God.*"
"How can a man," Nicodemus asked, "be born when he is 4
old? Can he enter his mother's womb again, and be born?"
"Believe me," Jesus answered, "unless a man owes his birth 5
to water and Spirit, he cannot enter the Kingdom of God. All 6
that owes its birth to human nature alone is only human, and
all that owes its birth to the Spirit is spiritual. Do not be sur- 7
prised at my telling you that you all need to be born over
again. The wind blows where it wills, and you can hear the 8

17 *Ps.* 69. 9. 19 *Hos.* 6. 2. 3 *Dan.* 2. 44.

sound of it, but you do not know where it comes from, or where it goes; and it is the same with every one that owes his birth to the Spirit."

"How can that be?" asked Nicodemus. 9

"What! You a teacher of Israel," Jesus replied, "and do not understand this! Believe me, we speak of what we know, and bear testimony about what we have seen; and yet you do not accept our testimony. If, when I tell you about earthly things, you do not believe me, how will you believe me if I tell you about heavenly things? There is no one *gone up to Heaven*, except the one who *came down from Heaven*—the Son of Man himself. And as Moses lifted up the serpent in the desert, so has the Son of Man to be lifted up; that every one who believes in him may have enduring Life."

Mission of the Son.

For God so loved the world, that he gave his only Son, that no one who believes in him might be lost, but that all might have enduring Life. For God did not send his Son into the world to condemn it, but for the world to be saved through him. Those who believe in him escape condemnation, while those who do not believe in him are already condemned, on the ground of their not having believed in God's only Son. Their condemnation lies in this, that though the Light has come into the world, men liked the darkness more than the Light, because their actions were wicked. Indeed all who are living wrongly hate the light, and will not come to it, for fear their actions should be exposed; but those who act up to the truth come to the light, that their actions may be shown to have been done in reliance upon God.

John's last Testimony to Jesus.

After this, Jesus went with his disciples into the country parts of Judaea, where he stayed with them, and baptized. John, too, was baptizing at Aenon near Salim, because there were many streams there; and people were constantly coming and being baptized. (For John had not yet been imprisoned). A discussion arose between some of John's disciples and a Jew on the subject of 'purifications,' and when John's disciples returned to him, they said:

"Rabbi, the man who was with you on the other side of the Jordan, and to whom you have yourself borne testimony—he too is baptizing, and everybody is going to him."

This was John's answer—

"A man can receive nothing except as enabled to do so from Heaven. You are witnesses yourselves that I said that I was not the Christ, but that I had been sent as a Messenger in advance of him. It is the bridegroom who has the bride; but the bridegroom's friend, who stands by and listens to him, is

[13] *Prov.* 30. 4.

happy indeed when he hears his voice. This is the happiness which I have experienced to the full. He must become greater, and I less." 30

The Son's Relation to the World.

One who comes from above is above all others; but a child of earth is himself earthly, and his teaching earthly too. He who comes from Heaven is above all others. It is about what he has seen and about what he heard that he bears his testimony, and yet no one accepts it. Those who do so attest the fact that God is true. God's Messenger gives us God's own teaching, for God does not limit the gift of the Spirit. The Father loves his Son, and has put everything in his hands. Those who believe in the Son have enduring Life, while those who reject the Son will not even see the Life, but they remain under *God's displeasure.* 31 32 33 34 35 36

Jesus talks with a Samaritan Woman.

Now the Master heard that the Pharisees had been told that he was making and baptizing more disciples than John (though it was not Jesus himself, but his disciples, who baptized). When he heard this, he left Judaea, and set out again for Galilee. 1 2 3 4

He had to pass through Samaria, and in doing so, he came to a town there called *Shechem*, near the plot of land that *Jacob gave* his son *Joseph*. Jacob's Spring was there, and Jesus, being tired after his journey, sat down, just as he was, close to it. It was then about mid-day. A woman of Samaria came to draw water; so Jesus asked her to give him some to drink, his disciples having gone into the town to buy provisions. 4 5 6 7 8

"How is it," the Samaritan woman replied, "that you who are a Jew ask for water from a Samaritan woman like me?" (For Jews are not on good terms with Samaritans). 9

"If you knew of the gift of God," Jesus replied, "and who it is that is asking you to give him some water you would have asked him, and he would have given you 'living water'." 10

"You have no bucket, Sir, and the well is deep," she said; "where have you got that 'living water' from? Surely you are not greater than our ancestor Jacob who gave us the well, and used to drink from it himself, and his sons, and his cattle too!" 11 12

"All who drink of this water," Jesus replied, "will be thirsty again; but whoever once drinks of the water that I will give him will never be thirsty any more; but the water that I will give him will become a *spring of water* within him, welling up for enduring *Life*." 13 14

"Give me this water, Sir," said the woman, "so that I may not be thirsty, nor yet have to come all the way here to draw water." 15

"Go and call your husband," Jesus said, "and then come here." 16

"I have no husband," the woman answered. 17

36 *Ps.* 78. 31. [b] *Gen.* 48. 22 (Septuagint Version). 10 *Enoch* 17. 4. 14 *Jer.* 2. 13.

"You are right in saying that you have no husband," replied Jesus, "for you have had five husbands, and the man that you are now living with is not your husband; in saying that, you have spoken the truth." 18

"I see, Sir, that you are a Prophet," the woman said. "It was on this mountain that our ancestors worshipped; and yet you Jews say that the proper place for worship is in Jerusalem." 19 20

"Trust me," Jesus replied, "a time is coming when it will not be on this mountain or in Jerusalem that you will worship the Father. You Samaritans worship what you do not know; we worship what we do know, because salvation comes from the Jews. But a time is coming, and indeed is already here, when the true worshippers will worship the Father spiritually, with true insight; for such is the worship that the Father desires. God is Spirit; and those who worship him must worship spiritually, with true insight." 21 22 23 24

"I know," the woman answered, "that the Messiah, who is called the Christ, is coming; when once he has come, he will tell us everything." 25

"I am the Messiah," Jesus said to her, "I who am speaking to you." 26

The Woman brings other Samaritans to Jesus.

At this point his disciples came up, and were surprised at his talking with a woman; none of them, however, asked what he wanted, or why he was talking with her. So the woman left her pitcher behind, and went back to the town, and said to the people: 27 28

"Come and see somebody who has told me everything that I have ever done; can he possibly be the Christ?" 29

The people set out from the town on their way to see Jesus. 30

Jesus explains his Work.

Meanwhile the disciples kept saying to him: 31

"Take something to eat, Rabbi."

"I have food to eat," he answered, "which you know nothing about." 32

"Surely no one has brought him anything to eat!" the disciples said to one another. 33

"My food," Jesus replied, "is to do the will of him who sent me, and to complete the work he has given me to do. Do you not say that it still wants four months to harvest? Why, look up, and see how white the fields are for harvest! Already the reaper is receiving wages and gathering in a crop for enduring Life, so that sower and reaper may rejoice together. For here the proverb holds good—'One sows, another reaps.' I have sent you to reap a crop on which you have spent no labour; others have laboured, and you are having the benefit of their labour." 34 35 36 37 38

Many Samaritans believe in Jesus.

Many from that town came to believe in Jesus—Samaritans though they were—on account of what the woman said, when she declared, 'He has told me everything that I have ever done.' When 39 40

these Samaritans had come to Jesus, they begged him to stay with them, and he did stay two days there. And many more came to believe in him on account of what he said himself, and they said to the woman: 41

"It is no longer because of your talk that we believe in him; for we have heard him ourselves and are sure that he really is the Saviour of the world." 42

Jesus welcomed back to Galilee.

After these two days Jesus went on to Galilee; 43
for he himself declared that 'a Prophet gets no 44
honour in his own country.' When he reached 45
Galilee, the Galilaeans welcomed him, for they had seen all that he did at Jerusalem during the Festival, having themselves also gone to it.

Jesus cures an Officer's Son.

So Jesus came again to Cana in Galilee, where 46
he had made the water into wine. Now there was one of the King's officers whose son was lying ill at Capernaum. When this man heard that Jesus 47
had returned from Judaea to Galilee, he went to him, and begged him to go down and cure his son; for he was at the point of death. Jesus answered: 48

"Unless you all see signs and wonders, you will never believe in me."

"Do come down, Sir," said the officer, "before my child 49
dies."

"You can go," Jesus answered; "your son is alive and well." 50
The man believed what Jesus said to him, and went; and he 51
was already on his way down, when his servants met him, and told him that his boy was alive and well. So he asked them 52
at what time he began to get better.

"It was yesterday, about one o'clock," they said, "that the fever left him."

The father knew by this that it had left him at the very time 53
that Jesus had said to him, 'Your son is alive and well'; and he himself believed in Jesus, and all his household too.

This was the second occasion on which Jesus gave a sign of 54
his mission on returning from Judaea to Galilee.

Cure of a Cripple at Jerusalem.

Sometime after this there was a Jewish Festival; 5 1
so Jesus went up to Jerusalem. There is 2
at Jerusalem, near the Sheep-gate, a Bath with five colonnades round it. It is called in Hebrew 'Bethesda.' In these colonnades a large number of invalids were lying— 3
some blind, some lame, and some crippled. One man who 5
was there had been an invalid for thirty-eight years. Jesus saw 6

the man lying there, and finding that he had been in this state a long time, said to him:

"Do you want to get well?"

"I have no one, Sir," the invalid answered, "to put me into the Bath when there is a movement of the water, and while I am getting to it, some one else steps down before me." 7

"Get up," Jesus said, "take your mat and walk." 8
Immediately the man got well, and took his mat and began walking. 9

Beginning of Opposition to Jesus.

Now it was the Sabbath. So the Jews said to the man who had been cured: 10

"This is the Sabbath; you must not carry your mat."

"The man who made me well," he answered, "told me to take my mat and walk." 11

"Who was it," they asked, "that told you to do this?" 12
But the man who had been cured did not know who it was; 13
for Jesus had moved away, as there was a crowd there.
Afterwards, Jesus found the man in the Temple Courts, and said to him: 14

"You are well now; do not go on sinning, for fear of something worse befalling you."
The man went away, and told the Jews that it was Jesus who had made him well. And that was why the Jews began to persecute Jesus—because he did things like this on the Sabbath. Jesus explained: 15 16 17

Jesus explains his divine Mission.

"My Father has gone on working to the present moment; I go on working too."
This made the Jews all the more eager to kill him, 18
because not only was he doing away with the Sabbath, but he actually called God his own Father—putting himself on an equality with God. So Jesus gave this further explanation: 19

"The Son, believe me, cannot do anything of himself; he only does what he sees the Father doing; for whatever the Father does, the Son does also. The Father loves his Son, 20
and shows him everything that he is doing; and he will show him greater things still—to your astonishment. For just as 21
the Father raises the dead and gives them Life, so also the Son gives Life to whomever he pleases. Indeed the Father does 22
not judge any one, but has 'entrusted the work of judging entirely to his Son,' so that everybody may honour the Son, just 23
as they honour the Father. Those who do not honour the Son are not honouring the Father who sent him. I 24
assure you, those who listen to my teaching and believe him who sent me have enduring Life, and do not come under condemnation, but have already passed out of Death into Life.
I assure you, a time is coming, and is already here, when the 25
Dead will listen to the voice of the Son of God, and when

22 *Enoch* 69. 27.

those who listen will live. For just as the Father has life within himself, so he has given his Son Life, that he too may have it within himself. And because he is man, he has also given him authority to act as judge. Do not be surprised at this; for the time is coming when all who are in their graves will hear his voice, and will come out—those that have acted rightly rising to Life, and those that have lived wrongly rising for condemnation. I cannot do anything of myself; it is as I am taught that I judge; and the judgement I pass is just, because my aim is not to do my own will, but the will of him who sent me.

If I bear testimony to myself, my testimony is not trustworthy; it is another who bears testimony to me, and I know that the testimony which he bears to me is trustworthy. You have yourselves sent to John, and he has testified to the Truth. But the testimony which I receive is not from man; I am only saying this for your salvation. He was the *Lamp that was burning* and shining, and you were ready to rejoice, for a time, in his light. But the testimony which I have is of greater weight than John's; for the things which the Father has given me to carry out—the very things which I am doing—are proof that I have come with a message from the Father. The Father who has sent me has himself, too, borne testimony to me. You have never either listened to his voice, or seen his form; and you have not his teaching always in mind, for you do not believe his Messenger. You search the Scriptures because you suppose that you find in them enduring Life; and though it is those very Scriptures that bear testimony to me, you refuse to come to me to have Life. I do not, in any case, receive honour from men, but I know this of you, that you have not the love of God in your hearts. I have come in my Father's name, and you do not receive me; if another comes in his own name, you will receive him. How can you possibly believe in me when you receive honour from one another, while you do not try to obtain the honour which comes from the only God? Do not suppose that I shall accuse you to the Father; your accuser is Moses, on whom you have been resting your hopes. If you believed Moses, you would have believed me, for it was about me that Moses wrote; but if you do not believe his writings, how will you believe my words?"

Jesus provides Food for five thousand Men.

Afterwards Jesus crossed the Lake of Galilee—otherwise called the Lake of Tiberias. A great crowd of people, however, followed him, because they saw the signs of his mission in his work among those who were ill. Jesus walked up the hill, and sat

35 *Ecclesiasticus* 48 1.

down there with his disciples. It was near the time of the 4
Jewish Festival of the Passover. On looking up, and noticing 5
that a great crowd was coming towards him, Jesus said to
Philip:

"Where are we to buy bread for these people to eat?"

He said this to test him, for he himself knew what he meant 6
to do.

"Twenty pounds' worth of bread is not enough," Philip 7
answered, "for each of them to have a little."

"There is a boy here," said Andrew, another of his disciples, 8
Simon Peter's brother, "who has five barley loaves and two 9
fishes; but what is that for so many?"

"Make the people sit down," Jesus said. 10

There was plenty of grass at the spot; so the men among
them sat down—about five thousand in number—after which 11
Jesus took the loaves, and having given thanks, gave them
round to those who had seated themselves, and the same with
the fish, giving the people as much of these as they wanted.
When they were satisfied, Jesus said to his disciples: 12

"Pick up the pieces that are to spare, so that nothing may
be wasted."

The disciples did so, and loaded twelve baskets with the 13
pieces of the five barley loaves, which were to spare after all
had had enough.

The people, when they saw the signs which Jesus gave, said: 14

"This is certainly *the Prophet, who was to Come* into the world."

So having discovered that they were intending to come and 15
carry him off to make him King, Jesus retired again to the hill
quite alone.

Jesus walks on the Water.

After evening had fallen, his disciples went 16
down to the lake, and getting into a boat, began 17
to cross to Capernaum. By this time darkness
had set in, but Jesus had not yet come back to them; the lake, 18
too, was getting rough, for a strong wind was blowing. When 19
they had rowed three or four miles, they caught sight of Jesus
walking on the water and getting near the boat; and they
were afraid. But Jesus said to them: 20

"It is I; do not be afraid!"

After this, they were willing to take him into the boat; and 21
the boat at once arrived off the shore, at the place for which
they had been making.

Jesus followed by the People to Capernaum.

The people who remained on the further side 22
of the lake had seen that only one boat had been
there, and that Jesus had not got into it with his
disciples, but that they had left without him.
Some boats, however, had come from Tiberias close to the spot 23
where they ate the bread after the Master had given thanks.

[14] *Deut.* 18. 15; *Ps.* 118. 26.

So, next day, when the people saw that Jesus was not there, 24
or his disciples either, they themselves got into the boats, and
went to Capernaum to look for him. They found him on the 25
other side of the lake, and said:

"When did you come here, Rabbi?"

"I tell you," answered Jesus, "it is not on account of the 26
signs which you saw that you are looking for me,
Jesus the Life-giving Bread. but because you had plenty of bread to eat. Do 27
not work for perishable food, but work for that
which lasts, and is food for enduring Life. This the Son of
Man will give you, for it is upon him that the Father—God
himself—has set the seal of his approval."

"How," they asked, "are we to do the things that God would 28
have us do?"

"The thing God would have you do," Jesus answered, "is to 29
believe in God's Messenger."

"What sign, then, are you giving, which we may see, and so 30
believe you? What is the work you are doing?" they asked.
"Our ancestors had manna to eat in the desert, for Scripture 31
says—'*He gave them bread from Heaven to eat.*'"

"Believe me," Jesus replied, "Moses did not give you the 32
bread from Heaven, but my Father does give you the true
Bread from Heaven; for the Bread God gives is that which 33
comes down from Heaven, and gives Life to the world."

"Master," they said, "give us that Bread always!" 34

"I myself am the Life-giving Bread," Jesus said to them; 35
"those that come to me will never be hungry, and those that
believe in me will never be thirsty any more. But, as I have said 36
already, you have actually seen me, and yet you do not believe
in me. All whom the Father gives me will come to me; 37
and no one who comes to me will I ever turn away. I have 38
come down from Heaven—not to do my own will, but the will
of him who sent me; and his will is this—that I should not lose 39
one of all those whom he has given me, but should raise them
from death at the Last Day. For it is the will of my Father 40
that every one who sees the Son, and believes in him, should
have enduring Life; and then I myself will raise him from
death at the Last Day."

Upon this the Jews began finding fault with Jesus for saying 41
that he was the Bread which came down from Heaven.

"Is not this Jesus, Joseph's son," they asked, "whose father 42
and mother we know? How is it that he says now that he
has come down from Heaven?"

"Do not find fault with me among yourselves," said Jesus in 43
reply. "No one can come to me, unless the Father who sent 44
me draws him to me; and then I will myself raise him from
death at the Last Day. It is said in the Prophets—'*And they* 45
shall all be taught by God.' All who are instructed by the Father

31 *Exod.* 16. 4, 15. 45 *Isa.* 54. 13.

and learn from him come to me. Not that any one has seen 46
the Father, with the exception of the one who is from God; he
has seen the Father. I assure you, those who believe in me 47
have enduring Life. I myself am the Life-giving Bread. 48
Your forefathers had manna to eat in the desert, and yet died. 49
The Bread that comes down from Heaven is such that any one 50
may eat of it, and never die. I myself am the living Bread that 51
has come down from Heaven. If any one eats of this Bread,
he will live for ever; yes, and the Bread which I will give is
my flesh, which I will give for the Life of the world."

Upon this the Jews began disputing with one another: 52
"How is it possible for this man to give us his flesh to eat?"

"Believe me," Jesus answered, "unless you eat the flesh of 53
the Son of Man, and drink his blood, you have not Life within
you. Those who take my flesh for their food, and drink my 54
blood, have enduring Life; and I will raise them from death
at the Last Day. For my flesh is true food, and my blood true 55
drink. Those who take my flesh for their food, and drink my 56
blood, are always in union with me, and I with them. As the 57
living Father made me his Messenger, and as I live because
the Father does, so those who take me for their food will live
because I do. Such then is the Bread that has come down 58
from Heaven—not such as your forefathers ate, and yet died;
those who take this Bread for their food will live for ever."

All this Jesus said in a Synagogue, when he was teaching in 59
Capernaum.

Desertion of many Disciples.

On hearing it, many of his disciples said: 60
"This is a harsh saying! Who can bear to
listen to it?"

But Jesus, conscious that his disciples were finding fault with 61
it, said to them:

"Is this a hindrance to you? What then if you should see the 62
Son of Man going up to where he was before? It is the Spirit 63
that gives Life; mere flesh is of no avail. The truths that I
have been teaching you are spiritual and life-giving; yet there 64
are some of you who do not believe them."

Jesus knew from the first who they were that did not believe,
and who it was that would betray him; and he added: 65

"This is why I told you that no one can come to me, unless
enabled to do so by the Father."

In consequence of this many of his disciples drew back, and 66
did not go about with him any longer. So Jesus said 67
to the Twelve:

"Do you also wish to leave me?"

"To whom shall we go, Master?" Simon Peter answered. 68
"Your teaching leads to enduring Life; and we have learnt 69
to believe and are sure that you are the *Holy One of God*."

[69] *Ps.* 16. 10.

"Did not I myself choose you to be the Twelve?" Jesus replied; "and yet, even of you, one is an *enemy*."
He meant Judas, the son of Simeon Iscariot, who was about to betray him, though he was one of the Twelve.

Jesus taunted by his Brothers.

After this, Jesus went about in Galilee, for he would not do so in Judaea, because the Jews were eager to put him to death. The time of the Jewish Feast of Tabernacles being near, his brothers said to him:

"You should leave this part of the country, and go into Judaea, so that your disciples, as well as we, may see the things you are doing. For no one does a thing privately when his aim is to be widely known. Since you do these things, you should show yourself publicly to the world."
For even his brothers did not believe in him.

"My time," Jesus answered, "is not come yet, but your time is here always. The world cannot hate you, but it does hate me, because I testify that its ways are wicked. Go up to the Festival yourselves; I am not going up to it yet, because the time for me to do so has not quite come."
After telling them this, he still stayed on in Galilee.

But when his brothers had gone up to the Festival, Jesus went up too—not publicly, but privately. The Jews were looking for him at the Festival and asking where he was; and there were many whispers about him among the people, some saying: "He is a good man;" others: "No, no, he is leading the people astray."
No one, however, spoke freely about him for fear of the Jews.

Jesus at the Feast of Tabernacles.

About the middle of the Festival week, Jesus went up into the Temple Courts, and began teaching. The Jews were astonished.

"How has this man got his learning, when he has never studied?" they asked.
In reply, Jesus said:

"My teaching is not my own; it is his who sent me. If any one has the will to do God's will, he will find out whether my teaching is from God, or whether I speak on my own authority. A man who speaks on his own authority is eager for honour for himself; but a man who is eager for the honour of him that sent him is sincere, and there is nothing false about him. Was it not Moses who gave you the Law? Yet none of you obey it! Why are you eager to put me to death?"

"You must be possessed!" the people exclaimed. "Who is eager to put you to death?"

"There was one thing I did," replied Jesus, "at which you 21
are all still wondering. This is why Moses has instituted cir- 22
cumcision among you—not that it began with him, but with
our ancestors—and why you circumcise even on a Sabbath.
When a man receives circumcision on a Sabbath to prevent 23
the Law of Moses being broken, how can you be angry with
me for making a man sound and well on a Sabbath? Do not 24
judge by appearances; judge justly."

At this some of the people of Jerusalem exclaimed: 25
"Is not this the man that they are eager to put to death?
Yet here he is, speaking out boldly, and they do not say any- 26
thing to him! Is it possible that our leading men have really
discovered that he is the Christ? Yet we know where this man 27
is from; but when the Christ comes, no one will be able to tell
where he is from."

So Jesus, as he was teaching in the Temple Courts, raised his 28
voice, and said:

"Yes; you know me, and you know where I am from. Yet
I have not come on my own authority, but he who sent me is
trustworthy; and him you do not know. For myself, I do 29
know him, for it is from him that I have come, and I am his
Messenger."

This made them eager to arrest him; but no one touched him, 30
for his time was not come yet. Many of the people, 31
however, believed in him.

"When the Christ comes," they said, "will he give more
signs of his mission than this man has?"

Attempt to arrest Jesus.

The Pharisees heard the people whispering 32
about him in this way, and so the Chief Priests
and the Pharisees sent constables to arrest him;
on which Jesus said: 33

"I shall be with you but a little longer, and then I am going
to him who sent me. You will look for me, and you will 34
not find me; and you will not be able to go where I shall
be."

"Where is he going," the Jews asked one another, "that we 35
shall not find him? Will he go to our countrymen scattered
among the Greeks, and teach the Greeks? What does he mean 36
by saying, 'You will look for me, and you will not find me;
and you will not be able to go where I shall be'?"

Jesus proclaims himself the Fountain of living Water.

On the last and greatest day of the Festival, 37
Jesus, who was standing by, exclaimed:

"If any one is thirsty, let him come to me, and
drink. From the heart of those who believe 38
in me will flow, as is said in Scripture, rivers of *living water*."

(By this he meant the Spirit, which those who had believed in 39

38 *Jer.* 2. 13; *Enoch*, 17. 4.

him were to receive; for the Spirit had not yet come, because Jesus had not yet been exalted.)

Some of the people, when they heard these words, exclaimed: 40

"This is certainly the *Prophet!*", others: "This is the *Christ!*"; but some said: 41

"What! does the Christ come from Galilee? Is it not said in Scripture that it is of *the race of David*, and *from Bethlehem*, the village to which David belonged, that the Christ *is to come?*" 42

So there was a division of opinion among the people on his account; some of them wanted to arrest him, but yet no one touched him. 43 44

When the constables returned to the Chief Priests and Pharisees, they were met with the question: 45

"Why have you not brought him?"

"No man has ever spoken as he does!" they answered. 46

"What! have you been led astray too?" the Pharisees replied. "Have any of our leading men believed in him, or any of the Pharisees? As for these people who do not know the Law—they are cursed." 47 48 49

But one of their number, Nicodemus, who had formerly visited Jesus, said to them: 50

"Does our Law pass judgement on a man without first giving him a hearing, and finding out what he has been doing?" 51

"Are you also from Galilee?" they retorted. "Search, and you will find that no Prophet is to arise in Galilee." 52

Jesus the Light of the World.

Jesus again addressed the people: *12 8

"I am the Light of the World. Those who follow me will never have to walk in darkness, but will have the Light of Life."

"You are bearing testimony to yourself!" the Pharisees exclaimed; "your testimony is not trustworthy." 13

"Even if I do so," answered Jesus, "my testimony is trustworthy; for I know where I came from, and where I am going; but you do not know where I come from, or where I am going. You are judging by appearances; I am not judging any one. Yet even if I were to judge, my decisions would be trustworthy; because I am not alone, but I have with me the Father who sent me. Why, in your own Law it is said that the *testimony of two* persons is trustworthy. I, who bear testimony to myself, am one, and the Father who sent me is the second." 14 15 16 17 18

"Where is your father, then?" they asked. 19

"You do not know either me or my Father," Jesus replied; "if you had known me, you would have known my Father too."

40 *Deut.* 18. 15. 41 *Ps.* 2. 2. 42 *Ps.* 89. 3—4; *Mic.* 5. 2. 17 *Deut.* 17. 6.

* (See p 197).

These statements were made by Jesus in the Treasury, while he was teaching in the Temple Courts. Yet no one arrested him, for his time had not then come. 20

Jesus defends his Mission and Authority.

Jesus again spoke to them. 21
"I am going away," he said, "and you will look for me, yet you will die in your sin; you cannot come where I am going."
"Is he going to kill himself," the Jews exclaimed, "that he says that we cannot go where he is going?" 22
"You," Jesus added, "are from below, I am from above; you are of this present world, I am not; and so I told you that you would die in your sins, for unless you believe that I am what I say, you will die in your sins." 23 24
"Who are you?" they asked. 25
"Why ask the very thing about which I have been speaking to you all along?" said Jesus. "I have still much that concerns you to speak of and to pass judgement on; yet he who sent me is trustworthy, and the things I speak of to the world are only those which I have learnt from him." 26
They did not understand that he meant the Father. So Jesus added: 27 28
"When you have lifted up the Son of Man, then you will understand that I am what I say, and that I do nothing of myself, but that I speak just as the Father has taught me. Moreover, he who sent me is with me; he has not left me alone; for I always do what pleases him." 29
As he was speaking in this way, many believed in him. 30
So Jesus went on to say to those Jews who had believed him: 31
"If you remain constant to my teaching, then even you are really my disciples; and you will find out the Truth, and the Truth will set you free." 32
"We are descendants of Abraham," was their answer, "and have never yet been in slavery to any one. What do you mean by saying 'you will be set free'?" 33
"Believe me," Jesus replied, "all who sin are slaves to sin. Now a slave does not remain in the home always; but a son does. So if the Son sets you free, then you will be free without doubt. I know that you are descendants of Abraham; yet you are eager to put me to death, because my teaching finds no place in your hearts. I tell you only what I have myself seen when in the presence of the Father. Your part therefore is to do what you have learnt from the Father." 34 35 36 37 38
"Our father is Abraham," was their answer. 39
"If you are Abraham's children," Jesus answered, "do what Abraham did. But, as it is, you are eager to put me to death—a man who has told you the Truth as he heard it from God. Abraham did not act in that way. You are doing what your own father does." 40 41

"We are not bastards," they said, "we have one Father—God himself."

"If God were your Father," Jesus replied, "you would love me, for I came out of God himself, and am now here; nor have I come of myself, but I am his Messenger. Why is it that you do not understand what I say? It is because you cannot bear to listen to my Message. As for you, you are children of your father the Devil, and you are determined to do what your father loves to do. He was a murderer from the first, and has no place in the truth, because there is no truth in him. Whenever he lies, he is doing what is natural to him; because he is a liar, and the father of lying. But, as for me, it is because I speak the truth to you that you do not believe me. Which of you can convict me of sin? Why then do you not believe me, if I am speaking truth? God's children listen to God's teaching; the reason why you do not listen is because you are not God's children."

"Are we not right, after all," the Jews replied, "in saying that you are a Samaritan, and are possessed?"

"I am not possessed," Jesus answered, "but I am showing reverence for my Father; and yet you have no reverence for me. Not that I am eager for honour for myself; there is one who is eager for my honour, and he decides. Believe me, if any one lays my Message to heart, he will never really die."

"Now we are sure that you are possessed," the Jews replied. "Abraham died, and so did the Prophets; and yet you say, 'If any one lays my Message to heart, he will never die.' Are you greater than our ancestor Abraham, who died? And the Prophets died too. Whom do you make yourself out to be?"

"If I do honour to myself," Jesus answered, "such honour counts for nothing. It is my Father who does me honour—and you say that he is your God; and yet you have not learnt to know him; but I know him; and if I were to say that I do not, I should be a liar like you; but I do know him, and I lay his Message to heart. Your ancestor Abraham rejoiced that he would see my day; and he did see it, and was glad indeed."

"You are not fifty years old yet," the Jews exclaimed, "and have you seen Abraham?"

"Believe me," Jesus replied, "before Abraham was born I was already what I am."

At this they took up stones to throw at him; but Jesus hid himself, and left the Temple Courts.

Jesus cures a Man born blind.

Jesus, in passing, noticed a man who had been blind from his birth.

"Rabbi," the disciples asked, "who was it that sinned, this man or his parents, that he should have been born blind?"

"It was not that the man sinned, or his parents either," 3
Jesus replied; "but he was born blind that what God is doing
might be exhibited in his case. We must do what he who 4
sent me is doing, while it is day; night is coming, when no one
can do anything. As long as I am in the world, I am the Light 5
of the world."
Saying this, Jesus spat on the ground, made paste with the 6
saliva, and put it on the man's eyes.
"Go," he said, "and wash your eyes in the Bath of Siloam" 7
(a word which means 'Messenger'). So the man went and
washed his eyes, and returned able to see.

Talk of the Blind Man's Neighbours.

Upon this the neighbours, and those who had 8
formerly known him by sight as a beggar, ex-
claimed:
"Is not this the man who used to sit and beg?"
"Yes, it is," some said; while others said: "No, but he is 9
like him."
He himself said: "I am the man."
"How did you get your sight, then?" they asked. 10
"The man they call Jesus," he answered, "made paste, and 11
anointed my eyes, and said to me, 'Go to Siloam and wash your
eyes.' So I went and washed my eyes, and gained my
sight."
"Where is he?" they asked. 12
"I do not know," he answered.

The Blind Man questioned by the Pharisees.

They then took the man who had been blind to 13
the Pharisees. Now it was a Sabbath when Jesus 14
made the paste and gave him his sight. So the 15
man was again questioned—this time by the
Pharisees—as to how he had gained his sight.
"He put paste on my eyes," he answered, "and I washed
them, and I can see."
"The man is not from God," said some of the Pharisees, 16
"for he does not keep the Sabbath."
"How is it possible," retorted others, "for a bad man to give
signs like this?"
So there was a division of opinion among them. They again 17
questioned the man:
"What do you yourself say about him, now that he has given
you your sight?"
"He is a Prophet," the man replied.

The Blind Man's Parents questioned.

The Jews, however, refused to believe that he 18
had been blind and had gained his sight, until
they had called his parents, and questioned them.
"Is this your son, who you say was born blind?" they asked. 19
"If so, how is it that he can see now?"
"We know that this is our son," the parents answered, "and 20
we know that he was born blind; but how it is that he can see 21
now we do not know; nor do we know who it was that gave

him his sight. Ask him himself—he is old enough—he will tell you about himself."

His parents spoke in this way because they were afraid of the 22
Jews; for the Jews had already agreed that, if any one should acknowledge Jesus as the Christ, he should be expelled from their synagogues. This was why his parents said, 'He is old 23
enough; ask him himself.' So the Jews again called 24

The Blind Man further questioned.

the man who had been blind, and said to him:

"Give the honour of your cure to God; we know that this is a bad man."

"I do not know about his being a bad man," he replied; 25
"one thing I do know, that although I was blind, I can see now."

"What did he do to you?" they asked. "How did he give 26
you your sight?"

"I told you just now," he answered, "and you did not listen. 27
Why do you want to hear it again? You, surely, do not want to become his disciples?"

"You are his disciple," they retorted scornfully; "but 28
we are disciples of Moses. We know that God spoke to 29
Moses; but as for this man, we do not know where he comes from."

"Well," the man replied, "this is very strange; you do not 30
know where he comes from, and yet he has given me my sight! We know that God never listens to bad men, but when a man 31
is religious and does God's will, God listens to him. Since the 32
world began, such a thing was never heard of as any one giving sight to a person born blind. If this man had not been from 33
God, he could not have done anything at all."

"You," they retorted, "were born totally depraved; and is it 34
for you to teach us?"

So they put him out.

Jesus tells the Blind Man who he is.

Jesus heard of their having put him out; and 35
when he had found the man, he asked,

"Do you believe in the Son of Man?"

"Who is he, Master," he replied, "so that I may believe 36
in him?"

"You have already seen him," Jesus said; "and he it is who 37
is now speaking to you."

"Then, Master, I do believe," the man said, bending low 38
before him; and Jesus added: 39

"I came into this world to carry out God's decisions, in order that those that cannot see may see, and that those that can see may become blind."

Hearing this, some of the Pharisees who were with him said: 40

"Then are we blind too?"

"If you had been blind," Jesus replied, "you would have 41
had no sin to answer for; but as it is, you say, 'We can see': so your sin remains.

The Good Shepherd.

Believe me, any one who does not go into the sheepfold through the door, but climbs up at some other place, is undoubtedly a thief and a robber; but the man who goes in through the door is shepherd of the sheep. For him the watchman opens the door; and the sheep listen to his voice; and he calls his own sheep by name, and leads them out. When he has got his own sheep all out, he walks in front of them, and the sheep follow him, because they know his voice. They will never follow a stranger, but will run away from him; because they do not know a stranger's voice." 1 2 3 4 5

Jesus gave them this illustration; yet they did not understand of what he was speaking. 6

So he continued: 7

"I, believe me, am the Door for the sheep. All who 'came' before me are thieves and robbers; but the sheep did not listen to them.* I am the Door; those who go in through me will be safe, and they will go in and come out and find pasture. The thief only comes to steal, and kill, and destroy; I have come that they may have Life, and may have it in abundance. 8 9 10

I am the Good Shepherd. A good shepherd lays down his life for his sheep. A hired man who is not the shepherd, and does not own the sheep, when he sees a wolf coming, leaves them, and runs away; then the wolf catches them, and scatters the flock. It is because he is only a hired man that he does this, and because he does not care about the sheep. I am the Good Shepherd; and I know my sheep, and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep besides, which do not belong to this fold; I must lead those also, and they will listen to my voice; and they will become one flock under *one Shepherd*. This is why the Father loves me, because I lay down my life—to receive it again. No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This is the command which I received from my Father." 11 12 13 14 15 16 17 18

In consequence of these words, a division of opinion again arose among the Jews. Many of them said: "He is possessed and is mad; why do you listen to him?" Others said: "This is not the teaching of one who is possessed by an evil spirit. Can an evil spirit give sight to the blind?" 19 20 21

Jesus at the Re-dedication Festival.

After this the Festival of *the Re-dedication* took place at Jerusalem. It was winter; and Jesus was walking in the Temple Courts, in the Colonnade of Solomon, when the Jews came round him, and said: 22 23 24

16 *Ezek.* 34. 23. 22 *Macc.* 4. 59.

"How long are you going to keep us in suspense? If you really are the Christ, tell us so frankly."

"I have told you so," Jesus replied, "and you do not believe me. All the things that I am doing by my Father's authority bear testimony to me. You, however, do not believe me, because you are not among my sheep. My sheep listen to my voice; I know them, and they follow me; and I give them enduring Life, and they shall never be lost; nor shall any one snatch them out of my hands. What my Father has entrusted to me is of more importance than all else; and no one can snatch anything out of my Father's hands. The Father and I are one."

The Jews again armed themselves with stones, to throw at him. Seeing this, Jesus said:

"I have done in your presence many good actions, which were due to the Father; which of them would you stone me for?"

"It is not for any good action that we stone you," the Jews answered, "but for blasphemy; and because you, who are only a man, make yourself out to be God."

"Are there not," Jesus replied, "these words in your Law—'*I said "Ye are gods"*'? If those to whom God's words were addressed were said to be 'gods'—and Scripture cannot be set aside—do you say of one whom the Father has consecrated and made his Messenger to the world 'You are blasphemous,' because I said 'I am God's Son'? If I am not doing the things my Father is doing, do not believe me; but if I am doing them, even though you do not believe me, believe what these things show; so that you may learn, and continue to learn, that the Father is in union with me, and I with the Father."

This made the Jews again eager to arrest him; but he escaped their hands.

Jesus retires beyond the Jordan.

Then Jesus crossed the Jordan again to the place where John used to baptize at first, and stayed there some time, during which many people came to see him.

"John gave no sign of his mission," they said; "but everything that he said about this man was true."

And many learnt to believe in him in that place.

Jesus hears of the illness of Lazarus.

Now a man named Lazarus of Bethany was lying ill; he belonged to the same village as Mary and her sister Martha. This Mary, whose brother Lazarus was ill, was the Mary who anointed the Master with perfume, and wiped his feet with her hair. The sisters sent a message to Jesus to tell him that his friend was ill. On hearing it, Jesus said:

"This illness is not to end in death, but is for the honour of

34 *Ps.* 82. 6.

God, in order that the Son of God may win honour through it."
Martha, and her sister, and Lazarus were very dear to Jesus. 5
Yet when he heard of the illness of Lazarus, he still stayed 6
two days in the place where he was. Then, after that, he said 7
to his disciples:

"Let us go to Judaea again."

"Rabbi," they replied, "the Jews were but just now eager to 8
stone you; and are you going there again?"

"Are not there twelve hours in the day?" answered Jesus; 9
"now if any one travels by day, he does not stumble, because
he can see the light of the sun; but if any one travels by night, 10
he stumbles, because he has not the light."
When he had said this, he added: 11

"Our friend Lazarus has fallen asleep; but I am going there
to wake him."

"If he has fallen asleep, Master, he will get well," said the 12
disciples.
But Jesus meant that he was dead; they, however, supposed that 13
he was speaking of natural sleep. Then he said to them plainly: 14

"Lazarus is dead; and I am glad for your sakes that I was 15
not there, so that you may learn to believe in me. But let us
go to him."
At this, Thomas, who was called 'The Twin,' said to his fellow- 16
disciples:

Martha meets Jesus.

"Let us go too, so that we may die with him."

When Jesus arrived, he found that Lazarus had 17
been four days in the tomb already. Bethany being only about 18
two miles from Jerusalem, a number of the Jews had come 19
there to condole with Martha and Mary about their brother.
When Martha heard that Jesus was coming, she went to meet 20
him; but Mary remained sitting in the house.

"Master," Martha said to Jesus, "if you had been here, my 21
brother would not have died! Even now, I know that God 22
will grant you whatever you ask him."

"Your brother shall rise to life," Jesus said. 23

"I know that he will," Martha replied, "at the resurrection 24
at the Last Day."

"I myself," Jesus said, "am the Resurrection and the Life. 25
Those that believe in me, though they die, will live; and all 26
who are alive and believe in me will never die at all. Do you
believe this?"

"Yes, Master," she answered; "I have learnt to believe that 27
you are the Christ, the Son of God, *who was to Come* into the
world."

Martha sends Mary to Jesus.

After saying this, Martha went and called her 28
sister Mary, and whispered:

"The Teacher is here, and is asking for you."

As soon as Mary heard that, she got up quickly, and went to 29

[27] *Ps.* 118. 26.

meet him. Jesus had not yet come into the village, but was 30
still at the place where Martha met him. So the Jews who were 31
in the house with Mary, condoling with her, when they saw
her get up quickly and go out, followed her, under the
impression that she was going to the tomb to weep there.
When Mary came where Jesus was, and saw him, she threw 32
herself at his feet.

"Master," she exclaimed, "if you had been here, I should not have lost my brother!"

When Jesus saw her in tears, as well as the Jews who had come 33
with her, he groaned deeply, and became greatly agitated.

"Where have you buried him?" he asked. 34

"Come and see, Master," they answered.

Jesus burst into tears. 35

"How he must have loved him!" the Jews exclaimed; but 36
some of them said: 37

"Could not this man who gave sight to the blind man have also prevented Lazarus from dying?"

Jesus raises Lazarus to Life.

Again groaning inwardly, Jesus came to the 38
tomb. It was a cave, and a stone was lying against the mouth of it.

"Move the stone away," said Jesus. 39

"Master," said Martha, the sister of the dead man, "by this time the smell must be offensive, for this is the fourth day since his death."

"Did I not tell you," Jesus replied, "that if you would 40
believe in me, you should see the glory of God?"

So they moved the stone away; and Jesus, with uplifted eyes, 41
said:

"Father, I thank thee that thou hast heard my prayer; for 42
myself, I knew that thou always hearest me; but it is for the sake of the people standing round me that I say this, so that they may believe that I am thy Messenger."

After saying this, Jesus called out loudly: 43

"Lazarus, come here."

The dead man walked out, wrapped hand and foot in a wind- 44
ing-sheet; his face, too, had been wrapped in a cloth.

"Set him free," Jesus said, "and let him go."

In consequence of this, many of the Jews, who had come to 45
visit Mary and had seen what Jesus did, learnt to believe in him. Some of them, however, went to the Pharisees, and 46
told them all that he had done.

The Chief Priests plot the Death of Jesus.

Upon this the Chief Priests and the Pharisees 47
called a meeting of the High Council, and said:

"What are we to do, now that this man is giving so many signs? If we let him alone like this, 48
everybody will believe in him; and *the Romans will come* and will rob us of our Sacred Place and of our People."

48 *Dan.* 11. 30 (Septuagint Version).

One of them, however, named Caiaphas, who was High Priest that year, said to them: 49

"You know nothing about it. You do not consider that it is for your advantage that one man should die for the people, instead of the whole nation being destroyed." 50

Now he did not say this of his own accord; but as High Priest that year, he prophesied that Jesus was to die for the nation— 51

and not for the nation only, but that he might also unite in one body the children of God now scattered far and wide. 52

So from that day they plotted to put Jesus to death. 53

Jesus retires to Ephraim.

In consequence of this, Jesus did not go publicly about among the Jews any more, but left that neighbourhood, and went into the country bordering on the desert, to a town called Ephraim, where he stayed with his disciples. 54

But the Jewish Festival of the Passover was near; and numbers of people had gone up from the country to Jerusalem for their 'purification' before the Festival began. So they looked for Jesus there, and said to one another, as they stood in the Temple Courts: 55 56

"What do you think? Do you think he will not come to the Festival?"

The Chief Priests and Pharisees had already issued orders that, if any one learnt where Jesus was, he should give information, so that they might arrest him. 57

III.—The Last Days.

Jesus anointed by Mary.

Six days before the Passover, Jesus came to Bethany, where Lazarus, whom he had raised from the dead, was living. 1

There a supper was given in his honour, Martha waiting at table, and Lazarus being one of the guests. 2

Mary took a pound of choice spikenard perfume of great value, and anointed the feet of Jesus with it, and then wiped them with her hair, the whole house being filled with the scent of the perfume. 3

One of the disciples, Judas Iscariot, who was about to betray Jesus, asked: 4

"Why was not this perfume sold for thirty pounds, and the money given to the poor?" 5

He did not say this, however, because he cared about the poor, but because he had charge of the purse and was a thief, and used to take what was put in it. 6

"Let her alone," said Jesus, "so that she may keep it for the day of my burial. 7

You always have the poor with you, but you will not always have me." 8

Now great numbers of the Jews found out that Jesus was at Bethany; and they came there, not solely on his account, but also to see Lazarus, whom he had raised from the dead. 9

The 10

Chief Priests, however, plotted to put Lazarus, as well as Jesus, to death, because it was owing to him that many of the Jews had left them, and were becoming believers in Jesus. 11

Jesus enters Jersualem.

On the following day the great crowd of people who had come to the Festival, hearing that Jesus was on his way to Jerusalem, took some of the branches of the palm trees, and went out to meet him, shouting aloud as they went: 12 13

"'*God bless him!*
Blessed is the One who Comes in the name of the Lord'—
Even the *King* of Israel!"

Jesus, having found a young ass, seated himself on it, in accordance with the passage of Scripture— 14

'*Fear not, Daughter of Zion;* 15
Behold, thy King is coming to thee,
Sitting on the foal of an ass.'

His disciples did not understand all this at first; but when Jesus had entered on his glory, then they remembered that these things had been said in Scripture about him, and that they had done these things to him. 16

Meanwhile the people who were with him, when he called Lazarus out of the tomb and raised him from the dead, were telling every one about it. This, indeed, was why the crowd met him—because people had heard that he had given this sign of his mission. 17 18

So the Pharisees said to one another: 19

"You see that you are gaining nothing! Why, all the world has run after him!"

Jesus closes his public Ministry.

Among those who had come up to worship at the Festival were some Greeks, who went to Philip of Bethsaida in Galilee, and said: 20 21

"We should like, Sir, to see Jesus."

Philip went and told Andrew, and then together they went and told Jesus. This was his reply— 22 23

"The time is come for the Son of Man to enter on his glory. Believe me, unless a grain of wheat falls into the ground and dies, it remains solitary; but if it dies, it becomes very fruitful. Those who love their lives lose them; while those who hate their lives in the present world will preserve them for enduring Life. If any one is serving me, he must follow me; and where I am, my servant will be. If any one is serving me, my Father will honour him. Now *I am troubled at heart,* and what can I say? Father, bring me safe out of this time of trial—yet it was for this very reason that I came to this time—Father, honour thine own name." 24 25 26 27 28

At this there came a voice from the sky, which said:

[13] *Ps.* 118. 25, 26. [14—15] *Zech.* 9. 9. [27] *Ps.* 42. 6.

"I have already honoured it, and I will honour it again."
The crowd of bystanders, who heard the sound, exclaimed: 29
"That was thunder!"
Others said: "It was an angel speaking to him."
"It was not for my sake that the voice came," Jesus said, "but 30
for yours. This world is now on its trial. The Spirit that rules 31
it will now be driven out; and I, when I am lifted up from the 32
earth, will draw all men to myself."
By these words he indicated what kind of death he was going 33
to die.
"We have learnt from the Law," the people replied, "that 34
the '*Christ is to remain for ever*'; how is it, then, that you say
that the Son of Man must be 'lifted up'? Who is this 'Son of
Man'?"
"It is only a little while longer," Jesus answered, "that you will 35
have the Light among you. Travel on while you have the
Light, so that darkness may not overtake you; for those who
travel in the darkness do not know where they are going.
While you still have the Light, believe in it, so that you may 36
become truly enlightened."

Results of the Ministry.

Having said this, Jesus went away, and hid
himself from them. But though Jesus had 37
given so many signs of his mission before their
eyes, they still did not believe in him, in fulfilment of the words 38
of the Prophet Isaiah, where he says—

> '*Lord, who has believed our report?*
> *And to whom has the might of the Lord been revealed?*'

The reason why they were unable to believe is given by Isaiah 39
elsewhere, in these words—

> '*He has blinded their eyes,* 40
> *And blunted their mind,*
> *So that they should not see with their eyes,*
> *And understand with their mind, and turn—*
> *And then I should cure them.*'

Isaiah said this, because he *saw* Christ's *glory*; and it was of him 41
that he spoke. Yet for all this, even among the leading 42
men there were many who came to believe in Jesus; but on
account of the Pharisees they did not acknowledge it, for fear
they should be expelled from their Synagogues; for they valued 43
the praise of men more than that of God.

Summary of the last Teaching.

Now Jesus, speaking loudly, had said: 44
"Those who believe in me believe not so much
in me as in him who sent me; and those who see 45
me see him who sent me. I have come as a Light into the 46
world, so that all who believe in me may not remain in the dark-
ness. If any one hears my teaching and pays no attention to 47
it, it is not I who judge him; for I have not come to judge

38 *Isa.* 9. 7 (Aramaic Version). 38 *Isa.* 53. 1. 40 *Isa.* 6. 10. 41 *Isa.* 6. 1—3.

the world, but to save it. Those who reject me, and disregard 48
my teaching, have a judge already—the very Message which I
have delivered will itself be their judge at the Last Day. For 49
I have not delivered it on my own authority; but the
Father, who sent me, has himself given me his command
as to what I should say, and what message I should deliver.
Moreover, I know that enduring Life lies in what he com- 50
mands. So, whatever I say, I only say what the Father has told
me."

Jesus washes the Disciples' Feet.

Before the Passover Festival began, Jesus knew 1 13
that the time had come for him to leave the world
and go to the Father; but he had loved those
who were his own in the world, and he loved them to the last.
The Devil had already put the thought of betraying Jesus 2
into the mind of Judas Iscariot, the son of Simeon; and at
supper, Jesus—knowing that the Father had put everything into 3
his hands, and that he had come from God, and was returning
to God—got up from his place, and taking off his upper 4
garments, tied a towel round his waist. He then poured some 5
water into the basin, and began to wash the disciples' feet,
and to wipe them with the towel which was tied round him.
When he came to Simon Peter, Peter said: 6

"You, Master! Are you going to wash my feet?"

"You cannot understand now what I am doing," replied 7
Jesus, "but you will learn by and by."

"You shall never wash my feet!" Peter exclaimed. 8

"Unless I do wash you," Jesus answered, "you have nothing
in common with me."

"Then, Master, not my feet only," exclaimed Simon Peter, 9
"but my hands and head too!"

"Those who have bathed," replied Jesus, "have no need to 10
wash, unless it be their feet, but are altogether clean; and you,"
he said to the disciples, "are clean, but not every one of you."
For he knew who was going to betray him, and that was why 11
he said that they were not every one of them clean.
When he had washed their feet, and had put on his upper 12
garments and taken his place, he spoke to them again.

"Do you understand what I have been doing to you?" he
asked. "You call me 'the Teacher' and 'the Master', and 13
you are right, for I am both. If I, then—'the Master' and 'the 14
Teacher'—have washed your feet, you also ought to wash one
another's feet; for I have given you an example, so that you 15
may do just as I have done to you. A servant, believe me, 16
is not greater than his master, nor yet a messenger than the
man who sends him. Now that you know these things, you 17

will be happy if you do them. I am not speaking about all of 18
you. I know whom I have chosen; but this is in fulfilment of
the words of Scripture—

'*He that is eating my bread*
Has lifted his heel against me.'

For the future I shall tell you of things before they take place, 19
so that when they do, you may believe that I am what I say.
Those, I assure you, who receive any one that I send are 20
receiving me; and those who receive me are receiving him
who sent me."

Jesus points out the Betrayer.

After saying this, Jesus was deeply moved, and 21
said very solemnly:

"It is one of you who will betray me."

The disciples looked at one another, wondering whom he 22
meant. Next to Jesus, in the place on his right hand, was one 23
of his disciples, who was very dear to him. Simon Peter made 24
signs to that disciple, and whispered:

"Tell me who it is that he means."

Being in the position in which he was, this disciple leant 25
back on Jesus' shoulder, and asked him:

"Who is it, Master?"

"It is the one," answered Jesus, "to whom I shall give a 26
piece of bread after dipping it."

And when Jesus had dipped the piece of bread, he took it and
gave it to Judas, the son of Simeon Iscariot: and it was then, 27
after he had received it, that Satan took possession of him.
So Jesus said to him:

"Do what you are going to do at once."

No one at table understood why he said this to Judas. Some 28
thought, as Judas kept the purse, that Jesus meant that he was 29
to buy some things needed for the Festival, or to give some-
thing to the poor. After taking the piece of bread, Judas 30
immediately went out. It was then night.

The new Command-ment.

When Judas had gone out, Jesus said: 31

"Now the Son of Man has been honoured, and
God has been honoured in him; and God will in 32
himself honour him—and that immediately.

My children, I am to be with you but a little while longer. 33
You will look for me; and what I said to the Jews—'You can-
not come where I am going'—I now say to you. I give you a 34
new commandment—Love one another; love one another just
as I have loved you. It is by this that every one will recognize 35
you as my disciples—by the love you bear one another."

"Where are you going, Master?" Peter asked. 36

"I am going where you cannot now follow me," Jesus
answered, "but you shall follow me later."

18 *Ps.* 41 9.

"Why cannot I follow you now, Master?" asked Peter. "I will lay down my life for you." 37

"Will you lay down your life for me?" Jesus replied. "Believe me, the cock will not crow till you have disowned me three times. 38

Jesus comforts the Disciples.

Do not any of you be disheartened. Believe in God, and believe in me, too. In my Father's house there are many rooms. If it had not been so, I should have told you; I am going to prepare a place for you. And if I do go and prepare it, I shall return, and will take you to be with me, so that you may be where I am; and you know the way to the place where I am going." 14 1 2 3 4

"We do not know where you are going, Master," said Thomas, "so how can we know the way?" 5

"I myself," Jesus answered, "am the Way, the Truth, and the Life; no one ever comes to the Father except through me. If you had recognized me, you would have known my Father too; for the future, however, you will recognize him; indeed you have already seen him." 6 7

"Master, show us the Father," said Philip, "and we shall be satisfied." 8

"Have I been all this time among you," Jesus said, "and yet you, Philip, have not recognized me? Those who have seen me have seen the Father, so how can you still say, 'Show us the Father'? Do you not believe that I am in union with the Father, and the Father with me? The truths which I tell you are not given on my own authority; but it is the Father who, being always in union with me, is doing these things himself. Believe me," he said to them all, "when I say that I am in union with the Father and the Father with me, or else believe me on account of these very things which you see. 9 10 11

I tell you, those who believe in me will themselves do the things that I am doing; and will do greater things still, because I am going to the Father. Whatever you ask as my followers, I will do; so that the Father may be honoured in the Son. If you ask anything as my followers, I will do it. 12 13 14

Jesus promises another Helper.

If you love me, you will lay my commands to heart, and I will ask the Father, and he will give you another Helper, to be with you always—I mean the Spirit of Truth. The world cannot receive this Spirit because it does not see him or recognize him, but you recognize him, because he is always with you, and is within you. I will not leave you bereaved; I will come to you. In a little while the world will see me no more, but you will still see me, because I am always living and you will be living also. At that time you will recognize that I am in union with the Father, and you with me, and I with you. It is those who have my commands and lay 15 16 17 18 19 20 21

them to heart that love me; and those who love me will be loved by my Father, and I, too, will love them, and will reveal myself to them."

"What has happened, Master," said Judas (not Judas Iscariot), 22
"that you are going to reveal yourself to us, and not to the world?"

"Whoever loves me," Jesus answered, "will lay my teaching 23
to heart; and my Father will love him, and we will come to him and make our home with him. Those who do not love 24
me will not lay my teaching to heart; and the teaching you are listening to is not my own, but that of the Father who sent me.

A fare-well Blessing.

I have told you all this while still with you, but 25
the Helper—the holy Spirit whom the Father will 26
send to represent me—will teach you everything, and will remind you of everything that I have said to you. And 27
now I leave you a blessing; it is my own blessing that I give you. I do not give to you as the world gives. Do not be disheartened, or dismayed. You heard me say that I was going 28
away and would return to you. If you loved me you would have been glad that I was going to the Father, because the Father is greater than I am. So I have told you now before it 29
happens, that when it does, you may still believe in me. I 30
shall not talk with you much more, for the Spirit that rules the world is coming. Not that he has anything in common with me; but he is coming that the world may see that I love the 31
Father, and that I do just as the Father commanded me.
Come, let us be going.

The Vine and the Branches.

I am the True Vine, and my Father is the Vine- 1
grower. He removes any of my branches that 2
do not bear fruit, and cleans every branch that does, that it may bear still more. You are already clean be- 3
cause of the teaching that I have given you. Remain united 4
to me and I will remain united to you. As a branch cannot bear fruit of itself, unless it remain united to the vine; no more can you, unless you remain united to me. I am the 5
Vine, you are the branches. Those that remain united to me while I remain united to them are those who bear fruit plentifully; for you can do nothing apart from me. Any one 6
who does not remain united to me is thrown away, as a branch would be, and withers up. Such branches are collected and thrown into the fire, and are burnt. If you remain united to 7
me, and my teaching remains in your hearts, ask whatever you wish, and you shall have it. It is by your bearing fruit plenti- 8
fully, and so showing yourselves my disciples, that my Father is honoured. As the Father has loved me, so have I loved you; 9
keep in my love always. If you lay my commands to heart, 10
you will keep in my love; just as I have laid the Father's commands to heart and always keep in his love. I have told 11

Mutual Relation of the Branches.

you all this so that my own happiness may be yours, and that your happiness may be complete. This is the command I give you—Love one another, 12
as I have loved you. No one can give greater proof of love 13
than by laying down his life for his friends. And you are my 14
friends, if you do what I command you. I no longer call you 15
'servants,' because a servant does not know what his master is doing; but I have given you the name of 'friends,' because I have made known to you everything that I learnt from my Father.
It was not you who chose me, but I who chose you, and I sent 16
you to go and bear fruit—fruit that should be lasting, so that the Father might grant you whatever you ask as my followers.
I am giving you these commands so that you may love 17
one another. If the world hates you, 18

Relation to the World.

do not forget that it has first hated me. If 19
you belonged to the world, the world would love what was its own; but because you do not belong to it, but I have chosen you out of it—that is why the world hates you. Remember what I said to you—'A servant is 20
not greater than his master.' If they have persecuted me, they will also persecute you; if they have laid my teaching to heart, they will lay yours to heart too. But they will do all 21
this to you on my account, because they do not know him who sent me. If I had not come and spoken to them, they 22
would have had no sin to answer for; but as it is, they have no excuse for their sin. Those who hate me hate my Father 23
too. If I had not done among them such things as no one 24
else ever did, they would have had no sin to answer for; but as it is, they have both seen and hated both me and my Father.
And so is fulfilled what is said in their Law—'*They hated me* 25
without cause.' But when the Helper comes, whom I 26
will send to you from the Father—I mean the Spirit of Truth, who comes from the Father—he will bear testimony to me; yes, and you also are to bear testimony, because you have been 27
with me from the first.

I have spoken to you in this way so that you may not falter. 1 16
They will expel you from their Synagogues; indeed the time 2
is coming, when any one who kills you will think that he is making an offering to God. They will do this, because they 3
have not learnt to know the Father, or even me. But I have 4
spoken to you of these things, that when the time for them comes, you may remember that I told you about them myself.
I did not tell you all this at first, because I was with you. Now, 5
however, I am returning to him who sent me; and yet not one
of you asks me where I am going, although your hearts are 6
full of sorrow at all that I have been saying to you. Yet I am 7

Mission of the Helper.

only telling you the truth. It is for your good that I am going away. Otherwise the Helper

will never come to you, but if I leave you, I will send him to you. And he, when he comes, will bring conviction to 8
the world about Sin, and about Righteousness, and about Judgement; about Sin, as proved by men not believing in me; 9
about Righteousness, as proved by my going to the Father, and 10
your not seeing me any longer; about Judgement, as proved 11
by the judgement passed upon the Spirit that rules this world. I have still much to say to you, but you cannot 12
bear it at present. But when he—the Spirit of Truth—comes, 13
he will guide you into the whole Truth; for he will not speak on his own authority, but will speak all that he learns; and he will tell you of the things that are coming. He will honour 14
me; because he will take of what is mine, and will tell it to you. Everything that the Father has is mine; that is why I 15
say that he takes of what is mine, and will tell it to you.

Jesus announces his Departure.

In a little while you will no longer see me; and 16
then in a little while you will see me indeed."
At this some of his disciples said to one another: 17
"What does he mean by saying to us, 'In a little while you will no longer see me, and then in a little while you will see me indeed'; and by saying, 'Because I am going to the Father'? What does he mean by, 'In a little while'?" they 18
kept saying; "we do not know what he is talking about."
Jesus noticed that they were wanting to ask him a question, 19
and said:

"Are you trying to find out from one another what I meant by saying, 'In a little while you will no longer see me; and then in a little while you will see me indeed'? Believe me, you 20
will weep and mourn, but the world will be happy; you will be sorrowful, but your sorrow will turn to happiness. A 21
woman in labour is sorry that her time has come; but no sooner is the child born, than she forgets her trouble in her happiness that another life has been brought into the world. You, in the same way, are sorry now; but I shall see you 22
again, *and your hearts will be happy*, and no one will rob you of your happiness. And at that time you will not ask any 23
questions of me; believe me, if you ask the Father for anything, he will grant it to you as my followers. So far, you have 24
not asked for anything as my followers; ask, and you will have, so that your happiness may be complete. I have spoken 25

Words of Farewell.

to you of all this in figurative language; a time is coming, however, when I shall not speak any longer to you in such language, but shall tell you about the Father in plain words. You will ask, at that 26
time, as my followers; and I do not say that I will intercede with the Father for you; for the Father loves you himself, 27
because you have loved me, and have believed that I came from beside the Father. I did come out of the Father, and 28

[22] *Isa.* 66 14.

have come into the world; and further, I am leaving the world, and going to the Father."

"Now," exclaimed the disciples, "you are using plain words, 29
and not speaking figuratively at all. Now we are sure that you 30
know everything, and need not wait for any one to question you. This makes us believe that you did come from God."

"Do you believe that already?" Jesus answered. "Listen! 31
a time is coming—indeed it has already come—when you are 32
to be scattered, each going his own way, leaving me alone; and yet I am not alone, because the Father is with me. I have 33
spoken to you in this way, so that in me you may find peace. In the world you will find trouble; yet take courage! I have conquered the world."

Jesus prays for himself.

After speaking thus, Jesus raised his eyes hea- 1 17
venwards, and said:

"Father, the time has come; honour thy Son, so that thy Son may honour thee. Thou gavest him power over 2
all mankind, so that he should give enduring Life to all those whom thou hast given him. And this enduring Life is to 3
know thee as the only true God, and thy Messenger, Jesus, as the Christ. I have honoured thee on earth by completing the 4
work which thou hast given me to do; and now do thou 5
honour me, Father, at thy own side, with the honour which I had beside thee before the world began.

Jesus prays for his Apostles.

I have revealed thee to the men whom thou 6
gavest me from the world; they were thy own, and thou gavest them to me; and they have laid thy Message to heart. They recognize now that everything 7
that thou gavest me was from thee; for I have given them the 8
teaching which thou gavest me, and they received it, and clearly understood that it was from beside thee that I came, and they believed that I was thy Messenger. I intercede 9
for them; I am not interceding for the world, but for those whom thou hast given me, for they are thy own—as indeed all 10
that is mine is thine, and all that is thine is mine—and I am honoured in them. Now I am to be in this world no longer, 11
but they are still in it, and I am coming to be with thee. Holy Father, keep them in the knowledge of thyself which thou hast given me, so that they may be one, as we are. While 12
with them, I kept them in that knowledge, and I have protected them; and not one of them has been lost, except the one who was sure to be lost—in fulfilment of Scripture. But now 13
I am coming to be with thee; and I am speaking thus while still in the world, so that they may have my own happiness, in all its fulness, in their hearts. I have given them thy 14
Message; and the world hated them, because they do not belong to it any more than I. I do not ask thee to take them 15
away from the world, but to keep them away from Evil. They 16

do not belong to the world any more than I. Make them 17
devoted to the Truth; the Message thou sendest is Truth. Just 18
as I am thy Messenger to the world, so they are my Messengers
to it. And it is for their sakes that I am devoting myself, so 19
that they also may be truly devoted.

Jesus prays for his future Disciples.

But it is not only for them that I am inter- 20
ceding, but also for those who become believers
in me through their teaching, that they all may 21
be one—that just as thou, Father, art in union with me and I
with thee, so they also may be in union with us—and so the
world may believe that I was thy Messenger. I have given 22
them the honour which thou hast given me, that they may be
one just as we are—I in union with them and thou with me— 23
that so they may be perfectly one, and thus the world may
know that I was thy Messenger, and that thou hast loved them
just as thou hast loved me. Father, my desire for all 24
those whom thou hast given me is that they may be with me
where I shall be, so that they may see the honour which thou
hast given me; for thou didst love me before the beginning of
the world. O righteous Father, though the world did 25
not know thee, I knew thee; and these men knew me to be
thy Messenger. I have made thee known to them, and will do 26
so still; so that such love as thou hast to me may be in their
hearts, as I myself will be."

Jesus in Gethsemane.

When Jesus had said this, he went out with his 1 1
disciples and crossed the brook Kidron to a place
where there was a garden, into which he and
his disciples went. The place was well known to Judas, the 2
betrayer, for Jesus and his disciples had often met there. So 3
Judas, who had obtained the soldiers of the Roman garrison,
and some constables from the Chief Priests and Pharisees,
came there with lanterns, torches, and weapons. Jesus, 4
aware of all that was coming upon him, went to meet them,
and said to them:

"Who is it that you are looking for?"

"Jesus of Nazareth," was their answer. 5

"I am he," said Jesus.

(Judas, the betrayer, was also standing with them.)

When Jesus said, 'I am he,' they drew back and fell to the 6
ground. So he again asked who they were looking for, and 7
they answered: "Jesus of Nazareth."

"I have already told you that I am he," Jesus replied, "so if 8
you are looking for me, allow these men to go."

This was in fulfilment of his words, 'Of those whom thou 9
hast given me I have not lost one.'

At this, Simon Peter, having a sword with him, drew it, and 10
aimed a blow at the High Priest's servant, and struck off his

right ear. The servant's name was Malchus. Jesus, however, 11
said to Peter:

"Sheathe your sword. Shall I not drink the cup which the Father has given me?"

Jesus taken Prisoner.

The Colonel, with the soldiers of the garrison 12
and the Jewish constables, arrested Jesus and put
him in chains, and took him first of all to Annas. Annas was 13
the father-in-law of Caiaphas, who was High Priest that
year. It was Caiaphas who had counselled the Jews, that 14
it was for their advantage that one man should die for the
people.

Peter disowns Jesus.

Meanwhile Simon Peter followed Jesus, and so 15
did another disciple. That disciple, being well-
known to the High Priest, went with Jesus into
the High Priest's court-yard, while Peter stood outside by the 16
door. Presently the other disciple—the one well-known to
the High Priest—went out and spoke to the portress, and
brought Peter in. But she said to Peter: 17

"Are not you one of this man's disciples too?"

"No, I am not," he said.

The servants and constables were standing round a charcoal 18
fire (which they had made because it was cold), and they were
warming themselves. Peter, too, was with them, standing and
warming himself.

Jesus examined by the High Priest.

The High Priest questioned Jesus about his 19
disciples and about his teaching.

"For my part," Jesus answered, "I have spoken 20
to all the world openly. I always taught in some Synagogue,
or in the Temple Courts, places where all the Jews assemble,
and I never spoke of anything in secret. Why put these 21
questions to me? Question those who have listened to me as
to what I have spoken about to them. They must know
what I said."

When Jesus said this, one of the constables, who was standing 22
near, gave him a blow with his hand.

"Do you answer the High Priest like that?" he exclaimed.

"If I said anything wrong, give evidence about it," Jesus 23
replied; "but if not, why do you strike me?"

Annas sent him in chains to Caiaphas the High Priest. 24

Peter twice more disowns Jesus.

Meanwhile Simon Peter was standing, warming 25
himself; so they said to him:

"Are not you one of his disciples too?"

Peter denied it.

"No, I am not," he said.

One of the High Priest's servants, a relation of the man whose 26
ear Peter had struck off, asked Peter:

"Did not I myself see you with him in the garden?"

Peter again denied it; and at that moment a cock crowed. 27

Trial of Jesus before the Roman Governor.

From Caiaphas they took Jesus to the Government House. It was early in the morning. But they did not enter the Government House themselves—to avoid becoming 'defiled' and so being unable to eat the Passover. So Pilate came outside to speak to them. 28 29

"What charge do you bring against this man?" he asked.

"If he had not been a criminal, we should not have handed him over to you," they answered. 30

"Take him yourselves," said Pilate, "and try him by your own Law." 31

"We have no power to put any one to death," the Jews replied—in fulfilment of what Jesus had said when alluding to the kind of death he was going to die. 32

After that, Pilate went into the Government House again, and calling Jesus, asked him: 33

"Are you the King of the Jews?"

"Is that a suggestion of your own?" Jesus replied, "or have other people said that to you about me?" 34

"Do you take me for a Jew?" was Pilate's answer. "It is your own nation and the Chief Priests who have handed you over to me. What is it that you have done?" 35

"My Kingdom," replied Jesus, "is not one of the world's kingdoms. If it had been so, my servants would have been fighting hard to prevent my being handed over to the Jews; but, as it is, my Kingdom is nothing of that kind." 36

"So you are a King after all!" Pilate exclaimed. 37

"Yes, I am a King, as you say," Jesus answered. "I was born for this, I have come into the world for this—to bear testimony to the Truth. Every one who is on the side of Truth listens to my voice."

"Truth! what is that?" exclaimed Pilate. 38

After saying this, he went out to the Jews again, and said:

"For my part, I find nothing with which he can be charged. It is, however, the custom for me to grant you the release of one man at the Passover Festival. Do you wish for the release of the King of the Jews?" 39

"No, not him," they shouted again, "but Barabbas!" This Barabbas was a robber. 40

After that, Pilate took Jesus and had him flogged. The soldiers made a crown with some thorns and put it on his head and threw a purple robe round him. They kept coming up to him and saying: "Long live the King of the Jews!"—giving him blow after blow with their hands. Pilate again came outside, and said to the people: 19 1 2 3 4

"Look! I am bringing him out to you, so that you may know that I find nothing with which he can be charged."

So Jesus came outside, wearing the crown of thorns and the purple robe; and Pilate said to them: 5

"Look, here is the man!"

When the Chief Priests and the constables saw him, they shouted: 6

"Crucify him! Crucify him!"

"Take him yourselves and crucify him," said Pilate. "For my part, I find nothing with which he can be charged."

"But we," the Jews replied, "have a Law, under which he deserves death for making himself out to be the Son of God." 7

When Pilate heard what they said, he became still more alarmed; and going into the Government House again, he said to Jesus; 8 9

"Where do you come from?"

But Jesus made no reply. So Pilate said to him: 10

"Do you refuse to speak to me? Do not you know that I have power to release you, and have power to crucify you?"

"You would have no power over me at all," answered Jesus, "if it had not been given you from above; and for that reason the man who handed me over to you has the greater sin to answer for." 11

After that, Pilate was anxious to release him; but the Jews shouted: 12

"If you release that man, you are no friend of the Emperor's! Any one who makes himself out to be a King is setting himself against the Emperor!"

On hearing what they said, Pilate brought Jesus out, and took his seat upon the Bench at a place called 'The Stone Pavement', in Hebrew 'Gabbatha.' It was the Passover Preparation Day, and it was about noon. Then he said to the Jews: 13 14

"Look! here is your King!"

They, however, shouted: 15

"Kill him! Kill him! Crucify him!"

"Am I to crucify your King?" exclaimed Pilate.

"We have no King but the Emperor," the Chief Priests replied; whereupon Pilate handed Jesus over to them to be crucified. 16

Crucifixion of Jesus.

So they took Jesus; and he went out, carrying the cross for himself, to the place that is called, after a skull, 'Golgotha'—so it is called in Hebrew. There they crucified him, and two others with him —one on each side, and Jesus in the middle. Pilate had a notice, too, written, and put up over the cross. It ran—'JESUS OF NAZARETH, THE KING OF THE JEWS.' This notice was read by many of the Jews, because the part of the city where Jesus was crucified was near by; and the notice was written in 17 18 19 20

Hebrew, in Latin, and in Greek. So the Jewish Chief Priests 21
said to Pilate:
"Do not write 'The King of the Jews', but write what the
man said—'I am King of the Jews.'" But Pilate answered: 22
"What I have written, I have written."

When the soldiers had crucified Jesus, they took his clothes 23
and divided them into four shares—a share for each soldier—
and they took the coat too. The coat had no seam, being woven
in one piece from top to bottom. So they said to one another: 24
"Do not let us tear it, but let us draw for it, to settle whose it
is to be." This was in fulfilment of the words of Scripture—

'They shared my clothes between them,
And over my clothing they cast lots.'

This was what the soldiers did. Meanwhile, near the cross of 25
Jesus were standing his mother and his mother's sister, as well
as Mary the wife of Clopas and Mary of Magdala. When 26
Jesus saw his mother, and the disciple who was very dear to
him, standing near, he said to his mother:
"There is your son."
Then he said to that disciple: 27
"There is your mother."
And from that time the disciple took her to live with him.

Death of Jesus.

Afterwards, knowing that everything was now 28
finished, Jesus said, in fulfilment of the words of
Scripture:
"*I am thirsty.*"
There was a bowl standing there full of *common wine;* so they 29
put a sponge soaked in the wine on the end of a hyssop-stalk,
and held it up to his mouth. When Jesus had received the 30
wine, he exclaimed:
"All is finished!"
Then, bending his head, he resigned his spirit to God.

It was the Preparation Day, and so in order to prevent the 31
bodies remaining on the crosses during the Sabbath (for that
Sabbath was a great day), the Jews asked Pilate to have the
legs broken and the bodies removed. Accordingly the soldiers 32
came and broke the legs of the first man, and then those of
the other who had been crucified with him; but on going up 33
to Jesus, seeing that he was already dead, they did not break
his legs. One of the soldiers, however, pierced his side with 34
a lance, and blood and water immediately flowed from it. This 35
is the testimony of one who actually saw it—and his testimony
is trustworthy, and he knows that he is speaking the truth—
and it is given in order that you also may be convinced. For 36
all this took place in fulfilment of the words of Scripture—

"*Not one of its bones shall be broken.*"

24 *Ps.* 22. 18. 23–29 *Ps.* 69. 21. 36 *Exod.* 12. 46.

And another passage also says— 37
"*They will look upon him whom they pierced.*"

Burial of Jesus.

After this, Joseph of Ramah, a disciple of Jesus— 38
but a secret one, owing to his fear of the Jews—
begged Pilate's permission to remove the body of
Jesus. Pilate gave him leave; so Joseph went and removed the
body. Nicodemus, too—the man who had formerly visited 39
Jesus by night—came with a roll of myrrh and aloes, weighing
nearly a hundred pounds. They took the body of Jesus, and 40
wound it in linen with the spices, according to the Jewish way
of burial. At the place where Jesus had been crucified there 41
was a garden, and in the garden a newly-made tomb in which
no one had ever been laid. And so, because of its being the 42
Preparation Day, and as the tomb was close at hand, they laid
Jesus there.

IV.—The Risen Life.

Mary visits Jesus' Tomb.

On the first day of the week, early in the 1 20
morning, while it was still dark, Mary of Magdala
went to the tomb, and noticed that the stone had
been removed. So she came running to Simon Peter and to 2
that other disciple who was dear to Jesus, and said to them:
"They have taken away the Master out of the tomb, and we
do not know where they have laid him!"
Upon this, Peter set out with that other disciple—to go to the 3
tomb. The two began running together; but the other disciple 4
ran faster than Peter, and reached the tomb first. Stooping 5
down he saw the linen wrappings lying on the ground, but did
not go inside. Presently Simon Peter came following behind 6
him, and went inside the tomb. There he perceived the linen
wrappings lying on the ground, and the cloth which had been 7
over Jesus' head, not lying with the wrappings, but rolled up on
one side separately. Then the other disciple, who had reached 8
the tomb first, went inside too, and he himself saw and was
convinced. For they were not even then familiar with the 9
passage of Scripture which says that Jesus had to rise from the
dead. The disciples then returned to their companions. 10

Jesus appears to Mary of Magdala.

Meanwhile Mary was standing close outside the 11
tomb, sobbing. Still sobbing, she leant forward
into the tomb, and perceived two angels in white 12
sitting there, one where the head of Jesus, and the other where
his feet, had been lying.
"Why are you sobbing?" asked the angels. 13
"They have taken my Master away," she answered, "and I
do not know where they have laid him."

[87] *Zech.* 12. 10.

After saying this, she turned round, and perceived Jesus 14
standing there, but did not know it was he.
"Why are you weeping? Who is it that you are looking 15
for?" he asked her.
Supposing him to be the gardener, Mary answered:
"If it was you, Sir, who carried him away, tell me where you have laid him, and I will take him away myself."
"Mary!" said Jesus. 16
She turned round, and exclaimed in Hebrew:
"Rabboni!" (or, as we should say, 'Teacher').
"Do not touch me," Jesus said; "I have not yet gone up to 17
the Father. But go to my Brothers, and tell them that I am going up to him who is my Father and their Father, my God and their God."
Mary of Magdala went and told the disciples that she had seen 18
the Master, and that he had said this to her.

Jesus appears to ten Apostles.

In the evening of the same day—the first day of 19
the week—after the doors of the room, where the disciples were, had been shut for fear of the Jews, Jesus came and stood among them and gave them his blessing; after which he showed them his hands and his side. The 20
disciples were delighted at seeing the Master. After blessing 21
them again, Jesus said:
"As the Father has made me his Messenger, so I am sending you."
When he had said this, he breathed on them, and said: 22
"Receive the holy Spirit; if you forgive any one's sins, they 23
are forgiven them; and if you do not forgive them, they are not forgiven."

But Thomas, one of the Twelve, called 'The Twin,' was not 24
with them when Jesus came; so the rest of the disciples began 25
telling him that they had seen the Master.
"Unless I see the marks of the nails in his hands," he exclaimed, "and put my finger into the marks, and put my hand into his side, I will never believe it."

Jesus appears to the eleven Apostles.

A week later the disciples were again in the 26
house, and Thomas with them. After the doors had been shut, Jesus came and stood among them, and gave them his blessing. Then he said to Thomas: 27
"Place your finger here, and examine my hands; and place your hand here, and put it into my side; and do not be an unbeliever, but a believer."
In answer to this, Thomas exclaimed: 28
"My Master, and my God!"
"Is it because you have seen me that you have believed?" 29
Jesus said. "Happy are those who have not seen, and yet have believed!"

Object of this Gospel.

There were many other signs of his mission 30
which Jesus gave in presence of the disciples
which are not recorded in this book; but these have been 31
recorded that you may believe that Jesus is the Christ, the Son
of God—and that, through your belief, you may have Life in
the knowledge of him.

Jesus appears to seven Disciples.

Later on, Jesus showed himself again to the 1 2
disciples. It was by the Lake of Tiberias, and
it came about in this way:—Simon Peter, Thomas, 2
called 'The Twin,' Nathanael of Cana in Galilee, Zebediah's
sons, and two other disciples of Jesus, were all together, when 3
Simon Peter said: "I am going fishing."

"We will come too," said the others.

They went out and got into the boat, but caught nothing that
night. Just as day was breaking, Jesus came and stood on the 4
beach; but the disciples did not know it was he.

"My children," he said, "have you any fish?" 5

"No," they answered.

"Cast your net on the right-hand side of the boat," he said, 6
"and you will find some."

They did so, and now they could not haul it in on account of
the quantity of fish in it. Upon this, the disciple who was very 7
dear to Jesus said to Peter:

"It is the Master!"

When Simon Peter heard that it was the Master, he fastened
his coat round him (for he had taken it off), and threw himself
into the lake. But the rest of the disciples came in the boat 8
(for they were only about a hundred yards from shore), drag-
ging in the net full of fish. When they had come ashore, they 9
found a charcoal fire ready laid with some fish on it, and some
bread.

"Bring some of the fish which you have just caught," said Jesus. 10
So Simon Peter got into the boat and hauled the net to shore 11
full of large fish, a hundred and fifty-three of them; and yet,
although there were so many, the net had not been torn.

"Come and have breakfast," said Jesus. 12

Not one of the disciples ventured to ask him who he was,
knowing it was the Master. Jesus went and took the bread 13
and gave it to them, and the fish too. This made the 14
third time that Jesus showed himself to the disciples after he
had risen from the dead.

Jesus' Last Words to Peter.

When breakfast was over, Jesus said to Simon 15
Peter:

"Simon, son of John, are you more devoted to me than the others are?"

"Yes, Master," he answered, "you know that I love you."

"Feed my lambs," said Jesus.

Then, a second time, Jesus asked: 16

"Simon, son of John, are you devoted to me?"

"Yes, Master," he answered, "you know that I love you."

"Be a shepherd to my sheep," said Jesus.

The third time, Jesus said to him: 17

"Simon, son of John, do you love me?"

Peter was pained at his third question being 'Do you love me?; and exclaimed:

"Master, you know everything! You can tell that I do love you."

"Feed my sheep," said Jesus. "Believe me," he continued, 18 "when you were young you used to put on your own girdle, and walk wherever you wished; but when you have grown old, you will have to hold out your hands, while some one else will put on your girdle, and take you where you do not wish." Jesus said this to show the kind of death by which Peter was 19 to honour God; after saying it he added: "Follow me."

Peter turned round, and saw the disciple who was very dear 20 to Jesus following—the one who at the supper leant back on the Master's shoulder, and asked him who it was that would betray him. Seeing him, Peter said to Jesus: 21

"Master, what about this man?"

"If I were to choose that he should wait till I come," 22 answered Jesus, "what has that to do with you? Follow me yourself."

Consequently the report spread among the Brethren that that 23 disciple was not to die; but Jesus did not say that he was not to die, but said, "If I were to choose that he should wait till I come, what has that to do with you?"

Conclusion. It is this disciple who testifies to these things, 24 and who recorded them; and we know that his testimony is trustworthy.

There are many other things which Jesus did; but if every 25 one of them were to be recorded in detail, I do not suppose that even the world itself would hold the books that would have to be written.

A Passage about an Adulteress.

(Inserted in some manuscripts from an ancient source, and found either after John 7. 53, or after Luke 21. 38.)

[And every one went home except Jesus, who went to the Mount of Olives. But he went again into the Temple Courts early in the morning, where all the people came to him; and he sat down and taught them. Presently, however, the Rabbis and Pharisees brought a woman who had been caught in adultery, and placed her in the middle of the Court, and said to Jesus:

"Teacher, this woman was found in the very act of adultery. Now Moses, in the Law, commanded us to *stone* such women *to death;* what do you say?"

They said this to test him, in order to have a charge to bring against him. But Jesus stooped down, and wrote on the ground with his finger. However, as they continued asking him, he raised himself, and said:

"Let the man among you who has never done wrong throw the first stone at her."

And again he stooped down, and wrote on the ground. When they heard that, they went out one by one, beginning with the eldest; and Jesus was left alone with the woman in the middle of the Court. Raising himself, Jesus said to her:

"Woman, where are they? Did no one condemn you?"

"No one, Master," she answered.

"Nor do I condemn you," said Jesus; "go, and never sin again."]

Deut. 22. 24.

THE DOINGS OF THE APOSTLES.

(COMMONLY CALLED "THE ACTS.")

I.—The Church Among The Jews.

Doings of the Apostles Peter and John.

Introduction. The first account which I compiled, Theophilus, 1
dealt with all that Jesus did and taught from the very first, down 2
to the day on which he was taken up to Heaven after he had,
by the help of the holy Spirit, given instructions to his chosen
Apostles. He had already shown himself to them alive, after 3
his death, in many convincing ways. He appeared to them
from time to time during forty days, and spoke about the
Kingdom of God. And once, when at a meal with them, he 4
charged them not to leave Jerusalem, but to wait there for that
which the Father had promised, "of which," he said, "you have
heard me speak. For John baptized with water, but you shall 5
be baptized in the holy Spirit before many days have passed."

Ascension of Jesus. On one occasion, when the Apostles had met 6
together, they asked Jesus this question—
"Master, is this the time when you will
re-establish the Kingdom for Israel?"
His answer was: 7
"It is not for you to know the times or dates which the
Father has fixed by his own authority; but yet you shall 8
receive power, when the holy Spirit has come upon you, and
you shall be witnesses for me not only in Jerusalem, but in the
whole of Judaea and Samaria, and to the very ends of the
earth."
Jesus had no sooner said this than he was caught up before their 9
very eyes, and a cloud received him, and hid him from their
sight. The Apostles were still gazing into the sky, as he was 10
going, when they suddenly found two men in white standing
by them, who said: 11

[3] *Dan.* 2. 44

"Why are you Galileans standing here with your eyes fixed on the sky? This very Jesus, who has been taken from you into the sky, will come in just the same way as you have seen him going there."

The Apostles in Jerusalem.

Then the Apostles returned from the hill called Olivet to Jerusalem. It is about three quarters of a mile from the city. 12

When they got there, they went to the upstair room, where they were then staying. There were Peter, John, James, and Andrew, Philip, and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. They all met regularly for united Prayer, some women—of whom Mary the mother of Jesus was one—and his brothers joining with them. 13 14

Appointment of Matthias.

About this time, at a gathering of the Brethren, Peter rose to speak—the number present being about a hundred and twenty. 15

"Brothers," he said, "that prediction of Scripture had to be fulfilled, which the holy Spirit made by the lips of David about Judas, who acted as guide to the men that arrested Jesus—he being one of our number and having had his part allotted him in this work of ours." 16 17

(This man had bought a piece of land with the payment for his treachery; and falling from a height, his body burst open, and all his bowels protruded. This became known to every one living at Jerusalem, and so the field got its name, in their language, of 'Aceldama', which means 'Blood-Field'). 18 19

"For in the Book of Psalms," Peter continued, "it is said— 20

'*Let* his *dwelling be made desolate,*
And let no one live in it;'

and also—

'*His office let another take.*'

Therefore from among the men who have been with us all the time that Jesus, our Master, moved about among us—from his baptism by John down to the day on which he was taken up away from us—some one must be found to join us as a witness of his resurrection." 21 22

On this they proposed two men, Joseph called Barsabas, whose other name was Justus, and Matthias; and they offered this prayer— 23 24

"O Lord, who readest all hearts, appoint, we pray thee, the one of these two whom thou hast chosen, to take his place 25

20 *Ps.* 69. 25; *Ps.* 109. 8.

in this work and apostleship, which Judas has deserted to go—
to his proper place."

Then they drew lots between them; and the lot falling on 26
Matthias, he was added to the number of the eleven Apostles.

The Gift of the holy Spirit.

In the course of the Harvest Thanksgiving-day 1
the disciples had all met together, when a noise 2
like that of a strong wind coming nearer and
nearer suddenly came from the sky, and filled the whole house
in which they were sitting. Then they saw tongues of what 3
appeared to be flame, separating, so that one settled on each
of them; and they were all filled with the holy Spirit, and 4
began to speak with strange 'tongues' as the Spirit prompted
their utterances.

There were then staying in Jerusalem religious Jews from 5
every country in the world; and when this sound was heard, 6
numbers of people collected, in the greatest excitement
because each of them heard the disciples speaking in his own
language. They were utterly amazed, and kept saying in their 7
astonishment:

"Why, are not all these Galileans who are speaking! How 8
is it that we each of us hear them in our own native language?
Some of us are Parthians, some Medes, some Elamites; and 9
some of us live in Mesopotamia, in Judaea and Cappadocia, in
Pontus and Roman Asia, in Phrygia and Pamphylia, in Egypt 10
and the districts of Libya adjoining Cyrene; some of us are
visitors from Rome, either Jews by birth or converts, and
some Cretans and Arabians—yet we all alike hear them 11
speaking in our tongues of the great things God has done."
Every one was utterly amazed and bewildered. 12

"What does it mean?" they asked each other.
But others said with a sneer: "They have had too much new 13
wine."

Peter's Address.

Then Peter, surrounded by the eleven other 14
Apostles, stood up, and raising his voice, addressed
the crowd.

"Men of Judaea," he began, "and all you who are staying in
Jerusalem, let me tell you what this means, and mark my
words. You are wrong in thinking that these men are drunk; 15
indeed it is only nine in the morning! No! This is what was 16
spoken of in the prophet Joel—

'*It shall come about*' in the last days, God said, 17
'*That I will pour out my Spirit on all mankind;*
Your sons and your daughters shall become Prophets,
Your young men shall see visions,
And your old men dream dreams;

25 *Num.* 24. 25. 17 *Joel* 2. 28.

Even on the servants—for they are mine—both men and women, 18
I will in those days pour out my Spirit,'
And they shall become prophets;
'*And I will show wonders in the sky* above, 19
And signs *on the earth* below,
Blood and fire and mist of smoke;
The sun will become darkness, 20
And the moon blood-red,
Before the Day of the Lord comes—that great and awful day.
Then shall every one who invokes the name of the Lord be saved.' 21

Men of Israel, listen to this. It was Jesus of Nazareth, a 22
man whose mission from God to you was proved by miracles, wonders, and signs, which God showed through him among you, as you yourselves know—it was he, I say, who, in accor- 23
dance with God's definite plan and with his previous knowledge, was betrayed, and whom you, with the help of heathen men, nailed to a cross and put to death. God, however, released 24
him from the pangs of death and raised him to life, it being impossible for death to retain its hold upon him. It was 25
indeed with reference to him that David said—

'*I have had the Lord ever before my eyes,*
For he stands at my right hand, that I should not be disquieted.
Therefore my heart was cheered and my tongue told its delight; 26
Yes, even my body, too, will rest in hope;
For thou wilt not abandon my soul to the Place of Death, 27
Nor give up me, thy holy one, to undergo corruption.
Thou hast shown me the path to life, 28
Thou wilt fill me with happiness in thy presence.'

Brothers, I can speak to you confidently about the Patriarch 29
David, because he is dead and buried, and because his tomb is here among us to this very day. Speaking, then, as a 30
Prophet, and knowing that God *had solemnly sworn to him to set one of his descendants upon his throne,* David looked into the 31
future, and was referring to the resurrection of the Christ when he said that 'he had not been abandoned to the Place of Death, nor had his body undergone corruption.' It was 32
this Jesus, whom God raised to life—and of that fact we are ourselves all witnesses. So then, now that he has been exalted 33
to the right hand of God, and has received from the Father the promised gift of the holy Spirit, he has begun to pour it out, as you now see and hear for yourselves. For it was not 34
David who went up into Heaven. Indeed he says himself—

'*The Lord said to my master:* "*Sit on my right hand,*
Till I put thy enemies as a footstool under thy feet."' 35

So let all Israel know beyond all doubt, that God has made him 36
both Master and Christ—this very Jesus whom you crucified."

18—21 *Joel* 2. 29—32. 25—28 *Ps.* 16. 8—11 30 *Ps.* 132. 11. 34—35 *Ps.* 110. 1.

When the people heard this, their consciences pricked them, 37
and they said to Peter and the rest of the Apostles:
"What are we to do, Brothers?"
"You must repent," Peter answered, "and must every one 38
of you be baptized in Jesus Christ's name for the forgiveness
of your sins; and then you will receive the gift of the holy
Spirit. For the promise is for you and your children, and also 39
for all *those far away, who may be called by the Lord* our God."
In many other ways Peter bore his testimony, and urged the 40
people to find safety from that perverse age. So those 41
who welcomed his teaching were baptized, and about three
thousand joined the disciples on that day alone. They were 42
regularly present at the teaching of the Apostles and at the
sharing of the offerings, as well as at the Breaking of the
Bread and at the Prayers.

Early Days of the Christian Society.

A deep impression was made upon every one, 43
and many wonders and signs were done through
the Apostles. All who had become believers in 44
Christ agreed in having everything in common,
and sold their property and their belongings, and divided them 45
among them all, according to their individual needs. Every 46
day, too, they met regularly in the Temple Courts, and at
their homes for the Breaking of Bread, partaking of their food
in simple-hearted gladness, continually praising God, and win- 47
ning respect from all the people. And the Lord daily added
to their company those who were in the path of Salvation.

Cure of a lame Beggar.

One day as Peter and John were going up into 1
the Temple Courts during the time of the three
o'clock Prayers, a man, who had been lame from 2
his birth, was carried past. The man used to be set down
every day at the gate of the Temple called 'the Beautiful
Gate', so as to beg of those who went in. Seeing Peter and 3
John on the point of going in, he asked them to give him
something. Peter fixed his eyes on him—John doing the 4
same—and then said: "Look at us."
The man gave them his attention, expecting to get something 5
from them; but Peter added: 6
"I have no gold or silver, but I will give you what I have.
In the name of Jesus Christ of Nazareth I bid you walk."
Grasping the lame man by the right hand, Peter lifted him up. 7
Instantly the man's feet and ancles became strong, and jump- 8
ing up, he began to walk about, and then went with them into
the Temple Courts, walking, jumping, and praising God. All 9
the people saw him walking about and praising God; and 10
recognizing him as the man who used to sit begging at the

[30] *Dan.* 9. 7; *Joel* 2. 32.

Beautiful Gate of the Temple, they were utterly astonished and amazed at what had happened to him.

While the man still kept fast hold of Peter and John, all the 11
people quickly gathered round them in the Colonnade called
after Solomon, in the greatest astonishment. On seeing this, 12
Peter spoke to the people.

Peter's Address in the Temple.

"Men of Israel," he said, "why do you wonder at this? and why do you stare so at us, as though we, by any power or piety of our own, had enabled this man to walk? *The God of Abraham, Isaac, and* 13
Jacob, the God of our ancestors, has done honour to his Servant Jesus, though you indeed surrendered him, and disowned him even before Pilate, when he had decided to discharge him. You, I say, disowned the Holy and Righteous One, and asked 14
for yourselves the release of a murderer! The very Guide to 15
Life you put to death; but God raised him from the dead—and of that fact we are ourselves witnesses. And it is by faith 16
in the name of Jesus, that this man, whom you all see and know, has—by his name—been made strong. Yes, it is the faith inspired by Jesus that has made this complete cure of the man, before the eyes of you all. And yet, my Brothers, I 17
know that you acted as you did from ignorance, and your rulers also. But it was in this way that God fulfilled all that 18
he had long ago foretold, as to the sufferings of his Christ, by the lips of all the Prophets. You must, therefore, repent and 19
turn, for your sins to be wiped away; and then better and brighter days will come direct from the Lord himself, and he 20
will send you, in Jesus, your long-appointed Christ. But 21
Heaven must be his home, until those times of universal *restoration*, of which God has spoken by the lips of his holy Prophets, even the very first. It was Moses himself who said— 22

'*The Lord your God will raise up from among your brothers a Prophet, as he did me. To him you will listen in everything that he says to you. And it shall be that any one among the people, who will* 23
not listen to that Prophet, will be utterly destroyed.'

Yes, and all the Prophets from Samuel onwards, and all of 24
their successors who taught the people, have also told of these days. You are yourselves the heirs of the Prophets, and heirs, 25
too, of the Covenant which God made with your ancestors, when he said to Abraham—

'*In your descendants will all the nations of the earth be blessed.*'

It was for you first that God raised up his Servant, and sent 26
him with blessings for you, by turning each of you from his wicked ways."

Trial of Peter and John.

While Peter and John were still speaking to the 1 4
people, the Chief Priests, with the Officer in charge at the Temple and the Sadducees, came

13 *Exod.* 3. 15; *Isa.* 52. 13. 21 *Mal.* 4. 6. 22—23 *Deut.* 18. 15—19; *Lev.* 23. 29. 25 *Gen.* 12. 3.

up to them. They were much annoyed because they were 2
teaching the people, and because, on the strength of the resurrection of Jesus, they were preaching the resurrection from the dead. They arrested the Apostles and put them in prison till 3
the next day, as it was already evening. Many, however, of 4
those who had heard their Message believed it; and the number of the men alone mounted up to some five thousand.

The next day, a meeting of the leading men, Councillors, 5
and Rabbis was held in Jerusalem. Annas the High Priest 6
was there, as well as Caiaphas, John, Alexander, and all the High Priest's relations. They had Peter and John brought 7
before them, and began by questioning them as to the power or authority by which men like them had done what they had.
On this, Peter, filled with the holy Spirit, spoke as follows: 8
"Leaders of the people and Councillors, we are called to 9
account to-day for a kind act done to a helpless man, and we are asked in what way the man here before you has been made well. So let me tell you all and all the people of Israel, that 10
it is by the authority of Jesus Christ of Nazareth, whom you crucified and whom God raised from the dead—it is, I say, by his authority that this man stands here before you cured. It 11
is Jesus who is *the stone which, scorned by* you, *the builders, has yet become the corner stone.* And *Salvation* comes through no 12
one else; for there is no other in the whole world who has been named to men as the only means of our Salvation."
Seeing how boldly Peter and John spoke, and having found 13
that they were uneducated and obscure persons, the Council was surprised, and realized that they had been companions of Jesus. They looked at the man who had been healed, standing 14
there with them, and had nothing to say. So they ordered 15
them out of court, and then began consulting together.
"What are we to do to these men?" they asked each other. 16
"That a remarkable sign has been given through them is obvious to every one living in Jerusalem, and we cannot deny it. But, to prevent its spreading further among the people, 17
let us warn them not to plead the Cause any more before any one whatever."
So they called them in, and ordered them to give up speaking 18
or teaching for the Cause of Jesus altogether. But Peter and 19
John replied:
"Whether it is right, in God's eyes, to listen to you rather than to him—you must decide; as for us, we cannot help 20
speaking of what we have seen and heard."
However, after further threats, the Council set them at liberty, 21
not seeing any safe way of punishing them, because all the people were praising God for what had occurred—the more 22

11 *Ps.* 118. 21—22.

so as the man who was the subject of this miraculous cure was more than forty years old.

Prayer of the Church.

After they had been set at liberty, the Apostles went to their friends and told them all that the Chief Priests and Councillors had said to them. 23
When they had heard their story, moved by a common impulse, they raised their voice to God in prayer: 24

"O Sovereign Lord, it is thou who hast *made sky, earth, and sea, and everything that is in them*, and who by the lips of our ancestor, thy servant David, speaking under the influence of the holy Spirit, hast said— 25

'*Why did the Heathen rage,*
And the nations form vain designs?
The kings of the earth set their array, 26
And its rulers gathered together,
Against the Lord and against his Christ.'

There have indeed gathered together in this city against thy holy Servant Jesus, whom thou hast consecrated the Christ, not Herod and Pontius Pilate only, but the Heathen and the people of Israel besides, but only to do all that thy providence and thy will had already determined should be done. Now, therefore, O Lord, give heed to their threats, and enable thy servants, with all fearlessness, to tell thy Message, while thou stretchest out thy hand to heal, and allowest signs and wonders to take place through the power of thy holy Servant Jesus." 27 28 29 30

When their prayer was ended, the place in which they were assembled was shaken; and one and all were filled with the holy Spirit, and continued to tell God's Message fearlessly. 31

The Common Fund.

The whole body of those who had become believers in Christ were animated by one spirit. Not one of them claimed any of his belongings as his own, but everything was held for the common use. The Apostles continued with great power to bear their testimony to the resurrection of Jesus, their Master, and divine help was given to them all abundantly. Indeed, there was no poverty among them, for all who were owners of land or houses sold them, and brought the proceeds of the sales and laid them at the Apostles' feet; when every one received a share in proportion to his needs. A Levite of Cyprian birth, named Joseph, (who had received from the Apostles the additional name of 'Barnabas'—which means 'The Preacher,') sold a farm that belonged to him, and brought the money and laid it at the Apostles' feet. 32 33 34 35 36 37

24 *Exod.* 20. 11. 25—26 *Ps.* 2. 1.

Punishment of Hananiah and Sapphira.

There was, however, a man named Hananiah, 1
who, with his wife Sapphira, sold some property,
but, with her connivance, kept back some of the 2
proceeds. He brought only a part and laid it at the Apostles' feet.

"Hananiah," Peter said, "how is it that Satan has so taken 3
possession of your heart, that you have defrauded the holy
Spirit and kept back a part of the money paid for the land?
While it was unsold, was it not your own? and after it was sold, 4
was not the money at your own disposal? How did you come to
think of such a thing? You have not defrauded men, but God."
As Hananiah heard these words, he fell down and expired; 5
and every one who was listening was appalled. But the 6
younger men got up, and after winding the body in a sheet,
carried it out and buried it.

After an interval of about three hours Hananiah's wife came 7
in, in ignorance of what had happened.

"Is it true," Peter asked, addressing her, "that you sold 8
your land for such and such a sum?"

"Yes," she answered, "we did."

"How was it," Peter replied, "that you both agreed to 9
provoke the Spirit of the Lord? Listen! The foot-steps of
those who have buried your husband are at the door; and they
will carry you out too."
Instantly Sapphira fell down at Peter's feet and expired. On 10
coming in, the younger men found her dead; so they carried
her out and buried her by her husband's side. The whole 11
Church and all who heard of these events were appalled.

Miracles done by the Apostles.

Many signs and wonders continued to occur 12
among the people, through the instrumentality of
the Apostles. They were accustomed to meet all
together in the Colonnade of Solomon, but none of the rest 13
ventured to stand by them. On the other hand, the people
continued to make much of them; while large numbers both 14
of men and women kept joining them more readily than ever,
as they became believers in the Master. The consequence was 15
that people would bring their sick even out into the streets, and
lay them on mattresses and mats, in the hope that, as Peter
came by, at least his shadow might fall on one or other of
them. Besides this, the inhabitants of the towns round 16
Jerusalem flocked there, bringing sick people with them and
those who were harassed by wicked spirits, and they were all
alike cured.

Second Trial, and Deliverance, of the Apostles.

On this the High Priest and all his supporters 17
(who formed the party of the Sadducees) were
aroused, and in a fit of jealousy arrested the 18
Apostles, and gave them in custody. An 19

angel of the Lord, however, opened the prison doors at night and led them out.

"Go," he said, "and take your stand in the Temple Courts, and tell the people all you have to say about the new Life." 20

When they heard this, they went, just at daybreak, into the Temple Courts, and began to teach. On the arrival of the High Priest and his supporters, they summoned the High Council and all the representatives of the Israelites, and sent to the gaol to fetch the Apostles. But the officers who went did not find them in the prison; so they returned and reported that, while they had found the gaol quite securely shut and the warders on guard at the doors, yet, on opening the doors, they had not found any one inside. When the Officer in charge at the Temple and the Chief Priests heard their story, they were quite puzzled as to what would come of this trouble about the Apostles. But presently some one came and told them, that the men they had put in prison were actually standing in the Temple Courts, teaching the people. On this, the Officer and his men went and fetched the Apostles—though without using violence, for they were afraid of being stoned by the people—and then brought them up before the Council. The High Priest demanded an explanation from them. 21 22 23 24 25 26 27

"We gave you strict orders," he said, "not to teach in support of this Cause. Yet you have actually flooded Jerusalem with your teaching, and are wishing to make us responsible for the death of this man." 28

The reply of Peter and the Apostles was: 29

"We must obey God rather than men. The God of our ancestors has raised Jesus from the grave, whom you yourselves put to death, by *hanging him on a cross*.[30] It is this Jesus, whom God has exalted to his right hand, to be a Guide and a Saviour, to give Israel repentance and forgiveness of sins. And we are witnesses to the truth of this, and so is the holy Spirit—the gift of God to those that obey him." 30 31 32

The members of the Council grew furious on hearing this, and were for putting the Apostles to death. But 33 34

Gamaliel's Advice.

Gamaliel, a Pharisee, who was a Teacher of the Law and held in universal respect, rose in the Council, and directed that the men should be taken out of court for a little while. He then said: 35

"Men of Israel, take care what you are going to do with these men. For it is not long ago that Theudas appeared, claiming to be a somebody, and was joined by a body of some four hundred men. He himself was killed, and all his following scattered and dwindled to nothing. After him, Judas the Galilean appeared at the time of the census, and got people to follow him; yet he too perished and all his followers 36 37

[30] *Deut.* 21. 22.

dispersed. And in this present case, my advice to you is not 38
to interfere with these men, but to let them alone—for if these
designs and these proceedings are only of human origin, they
will come to an end ; but if they are of divine origin, you will 39
be powerless to end them—or else you may find yourselves in
opposition to God!"
The Council followed his advice, and calling the Apostles in, 40
had them flogged, and then, after cautioning them not to speak
for the Cause of Jesus, discharged them. The Apostles 41
left the Council, glad that they had had the honour to be
disgraced in support of the Cause. And never for a single 42
day, either in the Temple or in private houses, did they
discontinue teaching, or telling the Good News of Jesus, the
Christ.

Appointment of the Seven.

About this time, when the number of the disci- 1
ples was constantly increasing, complaints were
made by the Greek-speaking Jews against the
native Jews, that their widows were being overlooked in the
daily distribution. The Twelve, therefore, summoned the 2
general body of the disciples and said to them:
"It will not do for us to neglect God's Message to attend to
tables. So, Brothers, look for seven men of reputation from 3
your own number, wise and spiritually-minded men, and we
will appoint them to take charge of this business; while we, 4
for our part, will devote ourselves to Prayer, and to the
delivery of the Message."
This proposal was unanimously agreed to; and they chose 5
Stephen—a man who was full of faith and of the holy Spirit—
and Philip, Prochorus, Nicanor, Timon, Parmenas, and
Nicholas from Antioch, a former convert to Judaism; and 6
they brought these men up to the Apostles, who then prayed
and placed their hands on them.

So God's Message spread, and the number of the disciples 7
continued to increase in Jerusalem rapidly, and a large body
of the priests accepted the Faith.

Stephen's Ministry and Trial.

Meanwhile Stephen, divinely helped and streng- 8
thened, was showing great wonders and signs
among the people. But some members 9
from the Synagogue known as that of the Freed Slaves and the
Cyrenians and the Alexandrians, as well as visitors from
Cilicia and Roman Asia, were roused to action and began
disputing with Stephen; they were, however, quite unable to 10

withstand his wisdom and the inspiration with which he spoke.
Then they induced some men to say that they had heard 11
Stephen saying blasphemous things against Moses, and also
against God; and they stirred up the people, as well as the 12
Councillors and Rabbis, and set upon Stephen, and arrested
him, and brought him before the High Council. There they 13
produced witnesses who gave false evidence.
"This man," they said, "is incessantly saying things against
this Holy Place and the Law; indeed we have heard him 14
declare that this Jesus of Nazareth will destroy this Place, and
change the customs handed down to us by Moses."
All who composed the Council had fixed their eyes on Stephen, 15
and they saw his face looking like the face of an angel.

Stephen's Defence.

Then the High Priest asked him if he admitted 1 7
this, on which Stephen spoke as follows: 2
"Brothers and Fathers, listen. *The Glorious God* appeared to our ancestor Abraham, when he was in Mesopotamia, and before he settled in Haran, *and said to him—'Leave* 3
your country and your kindred, and come into the country that I shall show you.' On this Abraham left the country of the 4
Chaldaeans and settled in Haran; and from there, after his father's death, God made him move into this very country, in which you are now living. God did *not give* him any property 5
in it, *not even a foot of ground.* But he promised to *give him the country as a possession, for himself and for his descendants after him,* though up to that time he had no children. What God 6
said was this—'*Abraham's descendants will live in a foreign country, where they will be enslaved and ill-treated for four hundred years. But I will myself judge the nation, to which they will be* 7
enslaved,' God said, 'and after that they will leave the country and worship me in this very place.' Then God made with Abraham 8
the Covenant of *Circumcision;* and it was under these circumstances that Abraham became the father of Isaac, and *circumcised him when he was eight days old;* and Isaac became the father of Jacob; and Jacob of the Twelve Patriarchs.
The Patriarchs, *out of jealousy, sold Joseph into slavery in Egypt;* 9
yet *God was with him* there, and rescued him out of all his 10
troubles, and *enabled him to win favour* and a reputation for wisdom *with Pharaoh, King of Egypt, who appointed him Governor of Egypt and of his whole household. Then a famine spread over* 11
the whole of Egypt and *Canaan,* causing great distress, and our ancestors could find no food. *Hearing, however, that there was* 12
corn in Egypt, Jacob sent our ancestors there. This was their first visit. In the course of their second visit, *Joseph made* 13
himself known to his brothers, and Pharaoh learnt the parentage of Joseph. Then Joseph sent an invitation to his father 14

2 *Ps.* 29. 3. 3 *Gen.* 12. 1. 5 *Deut.* 2. 5; *Gen.* 17. 8. 6—7 *Gen.* 15. 13—14. 7 *Exod.* 3. 12. 8 *Gen.* 7. 10; 21. 4. 9 *Gen.* 37. 11, 28. 10 *Gen.* 39. 21; 41. 37, 40, 43, 55; *Ps.* 105. 21. 11—12 *Gen.* 42. 1. 13 *Gen.* 45. 1.

Jacob and to all his relations, *seventy-five persons in all;* and so 15
Jacob *went down into Egypt. There he died and* our ancestors too,
and their bodies were removed to Shechem, and were laid *in the* 16
tomb which Abraham had bought for a sum of money *from the sons*
of Hamor in Shechem. Now as the time drew near for 17
the fulfilment of the promise which God had made to Abra-
ham, the people *increased largely in numbers* in Egypt, till *a new* 18
king, who knew nothing of Joseph, came to the throne. This king 19
acted deceitfully towards our race and ill-treated our ancestors,
making them abandon their own infants, so that they should
not *survive.* It was just at this time that Moses was born. He 20
was a wonderfully *beautiful* child, and for *three months* was
reared in his own father's house; and when abandoned, *the* 21
daughter of Pharaoh found him and reared him *as her own son.*
And so Moses was educated in all the learning of the Egyptians, 22
and showed ability in both speech and action. When 23
he was in his fortieth year, the thought came into his mind
that he would visit *his brother Israelites;* and seeing an Israelite 24
ill-treated, he went to his help, and avenged the man who was
being wronged, *by striking down the Egyptian.* He supposed 25
that his brothers would understand that God was using him
to deliver them; but they failed to do so. *The next day* he 26
appeared on the scene again, as some of them were fighting,
and tried to make peace between them. 'Men,' he said, 'you
are brothers; how is it that you are ill-treating one another?'
The man who was ill-treating his fellow-workman pushed Moses 27
aside with the words—'*Who made you a ruler and a judge over*
us? Do you mean to make away with me as you did yesterday with 28
that Egyptian?' At these words Moses took to flight, and became 29
an exile in Midian; in which *country* he had two sons born to
him. At the end of forty years, *there appeared to him, in* 30
the Desert of Mount Sinai, *an angel in a flame of fire in a bush.*
When Moses *saw* it, he was astonished at *the sight;* but, on his 31
going nearer to look at it more closely, the voice of the Lord was
heard to say—'*I am the God of your ancestors, the God of* 32
Abraham, Isaac, and Jacob.' Moses trembled all over, and *did not*
dare to look. Then the Lord said to him—'Take your shoes off 33
your feet, for the spot where you are standing is holy ground. I have 34
indeed seen the oppression of my people, who are in Egypt, and heard
their groans, and I have come down to deliver them. So come now
and I will send you into Egypt.' This same Moses, whom 35
they had disowned with the words '*Who made you a ruler and*
a judge?', was the very man whom God sent to be both a ruler
and a deliverer with the help of the angel that had appeared
to him in the bush. He it was who led them out, after he had 36
shown *wonders and signs in Egypt, in the Red Sea,* and *in the*

14—15 *Gen.* 46. 27; *Exod.* 1. 6. 16 *Joshua* 24. 32; *Gen.* 50. 13.
17—19 *Exod.* 1. 7—17. 20—29 *Exod.* 2. 2—15. 30—34 *Exod.* 3. 1—10.
35 *Exod.* 2. 14. 36 *Exod.* 7. 3; 15. 4; *Num.* 14. 33.

Desert for forty years. This was the Moses, who said to the 37
people of Israel, '*God will raise up for you, from among your brothers, a Prophet, as he did me.*' He, too, it was who appeared 38
at the assembly in the Desert, in the company of the angel who talked to him on Mount Sinai, and in the company of our ancestors, and who received living truths to impart to you. Yet our ancestors refused him obedience; more than that, 39
they rejected him, and in their hearts *turned back to Egypt, while they said to Aaron,* '*Make us some Gods, who will lead the way* 40
for us, for, as for this Moses who has brought us out of Egypt, we do not know what has become of him.' That was the time when *they* 41
made the Calf and *offered sacrifice* to their idol, and held festivities in honour of their own handiwork! So God turned away 42
and gave them up to the worship of *the Starry Host,* as is said in the Book of the Prophets—

> '*Did you offer victims and sacrifices to me, O House of Israel,*
> *All those forty years in the Desert?*
> *You took with you the tabernacle of Moloch* 43
> *And the Star of the god Rephan—*
> *The images which you had made* to worship.
> *So I will exile you beyond* Babylon.'

Our forefathers had the *Tabernacle of Revelation* in the Desert, 44
constructed just as *he who spoke to Moses* had directed him *to make* it, *after the model which he had seen.* This Tabernacle, 45
which was handed on to them, was brought into this country by our forefathers who accompanied Joshua, (*at* the *conquest of the nations that God drove out before the advance* of our ancestors), and remained here down to the time of David. David won 46
favour with God, and asked permission *to find a dwelling for the God of Jacob.* But it was *Solomon* who *built a House for God.* 47
Yet it is not in buildings made by hands that the Most High 48
dwells. As the Prophet says—

> '*The sky is a throne for me* 49
> *And the earth a stool for my feet.*
> *What manner of House will you build me, saith the Lord,*
> *Or what place is there where I may rest?*
> *Was it not my hand that made all these things?*' 50

You *obstinate* race, *heathen in heart* and *ears,* you are always 51
resisting the holy Spirit; your ancestors did it, and so do you. Which of the Prophets escaped persecution from your an- 52
cestors? They actually killed those who told long before of the coming of the Righteous One; of whom you, in your turn, have now become the betrayers and murderers—you who 53

37 *Deut.* 18. 15. 39 *Num.* 14. 3. 40 *Exod.* 32. 1—8. 41 *Exod.* 32. 1—8.
42—43 *Jer.* 8. 2; *Amos* 5. 25—27. 44 *Exod.* 27. 21; *Exod.* 25. 1, 40.
45 *Deut.* 4. 38. 46 *Ps.* 132. 5. 47 1 *Kings* 6. 1. 49—50 *Isa.* 66. 1—2.
51 *Exod.* 33. 3; *Jer.* 9. 26; 6. 10; *Isa.* 63. 10.

received the Law as transmitted by angels and yet failed to keep it."

Stephen's Martyrdom.

As they listened to this, the Council grew frantic with rage, and gnashed their teeth at Stephen. 54
He, filled as he was with the holy Spirit, fixed his eyes intently on the sky, and saw the Glory of God and Jesus standing at God's right hand. 55

"Look," he said, "I see Heaven open and the Son of Man standing at God's right hand." 56

At this, with a loud shout, they stopped their ears and rushed all together upon him, forced him outside the city, and began to stone him, the witnesses laying their clothes at the feet of a young man called Saul. And they continued stoning Stephen, while he appealed to the Master. 57 58 59

"Jesus, Master," he exclaimed, "receive my spirit."

Falling on his knees, he cried out loudly: 60

"Master, do not charge them with this sin"; and with these words he fell asleep.

Saul assented to his being put to death. 1

The first Persecution.

On that very day a great persecution broke out against the Church which was in Jerusalem; and its members were all scattered over the districts of Judaea and Samaria, with the exception of the Apostles. Some religious men buried Stephen, with loud lamentations for him. 2
As for Saul, he proceeded to harass the Church; entering house after house, he dragged out men and women alike and gave them into custody. 3

Philip's Ministry at Samaria.

Now those who were scattered in different directions went from place to place, with the Good News of the Message. 4
Philip went down to the city of Samaria, and there began to proclaim the Christ. 5
The people, one and all, listened attentively to what Philip told them, when they heard of, and saw, the signs which he was giving. 6
For there were many cases of people with wicked spirits, where the spirits, with loud screams, came out of them; and many who were paralyzed and lame were cured, so that there was great rejoicing there. 7 8

Staying in the city was a man named Simon, who had been practising magic there and mystifying the Samaritan people, giving himself out to be some great person. 9
Every one, high and low, listened attentively to him. 'This man,' they used to say, 'must be the Power of God which men call 'The Great Power.' 10
Their attention was due to their having for a long time been mystified by his magic arts. 11
However, when they came to believe Philip, as he told them the Good News about the Kingdom of God and the Cause of Jesus Christ, they were 12

baptized, men and women alike. Indeed Simon himself believed, and after his baptism attached himself to Philip, and was himself mystified at seeing signs and great miracles constantly occurring. 13

Peter and John at Samaria.

When the Apostles at Jerusalem heard that the Samaritans had welcomed God's Message, they sent to them Peter and John. On their arrival, they prayed that the Samaritans might receive the holy Spirit. (As yet it had not come upon any of them; they had only been baptized into the Faith of Jesus, the Master). Then Peter and John placed their hands on them, and they received the holy Spirit. When Simon saw that it was through the placing of the Apostles' hands on them that the Spirit was given, he brought them a sum of money, with the request: 14 15 16 17 18 19

"Give me, too, the power you possess, so that, if I place my hands upon any one, he may receive the holy Spirit."

"Take your money to perdition with you!" Peter exclaimed, "for thinking God's free gift could be bought with gold! You have no share or part in our Message, for your *heart is not right with God*. So repent of this wickedness of yours, and pray to the Lord, that, if possible, you may be forgiven for such a thought; for I see that you have fallen into *bitter jealousy* and are in *bondage to iniquity*." 20 21 22 23

"Pray to the Lord for me, all of you," Simon answered, "so that none of the things you have spoken of may come upon me." 24

So Peter and John, having borne their testimony and delivered the Lord's Message, made their way back to Jerusalem, telling the Good News, as they went, in many Samaritan villages. 25

Philip and the Abyssinian.

Meanwhile an angel of the Lord had said to Philip: 26

"Set out on a journey southwards, along the road that runs down from Jerusalem to Gaza." (It is now deserted.)

So he set out on his journey; and on his way he came upon an official of high rank, in the service of Candace, Queen of the Abyssinians. He was her Treasurer, and had been to Jerusalem to worship. He was now on his way home, and was sitting in his carriage, reading the Prophet Isaiah, when the Spirit said to Philip: 27 28 29

"Go up and keep close to the carriage."

So Philip ran up, and he heard the Abyssinian reading the Prophet Isaiah. 30

"Do you really understand what you are reading?" he asked.

"How can I," the other answered, "unless some one will 31

[31] *Ps.* 78. 37. [28] *Deut.* 29. 18; *Isa.* 58. 6.

explain it to me?"—inviting Philip to get up and sit by his side. The passage of Scripture, which he was reading, was this— 32

> '*Like a sheep, he was led away to slaughter,*
> *And as a lamb is mute in the hands of its shearer,*
> *So he refrains from opening his lips.*
> *In his lowly condition justice was denied him.* 33
> *Who will tell the story of his age?*
> *For his life was cut off from earth.*'

Continuing the conversation, the Treasurer said to Philip: 34

"Will you tell me whom the Prophet is speaking about? himself, or someone else?"

Then Philip began, and taking this passage as his text, told him 35
the Good News about Jesus. Presently, as they were going 36
along the road, they came to some water, and the Treasurer exclaimed:

"Look! here is water; what is to prevent my being baptized?"

So he ordered the carriage to stop, and they both got down 38
into the water—both Philip and the Treasurer—and Philip baptized him. But when they came up out of the water, the 39
Spirit of the Lord hurried Philip away, and the Treasurer saw no more of him, for he went on his way, with a joyful heart. Philip was found at Ashdod, and as he went along, he told the 40
Good News in all the towns he passed, till he came to Caesarea.

Saul's Conversion.

Meanwhile Saul, still uttering murderous threats 1
against the disciples of the Master, went to the High Priest, and asked him for letters addressed to the Jewish 2
congregations at Damascus, so that if he found there any supporters of the Cause, whether men or women, he might have them put in chains and taken to Jerusalem.

While on his journey, as he was getting near Damascus, 3
suddenly a light from the sky flashed all round him. He fell 4
to the ground and heard a voice saying to him—"Saul, Saul, why are you persecuting me?"

"Who are you, my lord?" he asked. 5

"I am Jesus, whom you are persecuting," the voice answered; 6
"but get up and go into the city, and you will be told what you must do."

The men travelling with Saul were meanwhile standing speech- 7
less, hearing the sound of the voice, but not seeing any one. When Saul got up from the ground, though his eyes were open, 8
he could see nothing. So his men led him by the hand till they got him into Damascus; and for three days he was 9
unable to see, and took nothing either to eat or drink.

32—33 *Isa.* 53. 7. 8.

Hananiah's Visit to Saul.

Now there was at Damascus a disciple named Hananiah. In a vision which he had the Master called him by name, and Hananiah answered: "Yes, Master." 10

"Get up," the Master said, "and go to the street called 'Straight Street', and ask at Judas' house for a man named Saul, a native of Tarsus. He is at this moment praying, and 11 he has seen, in a vision, a man named Hananiah coming in and placing his hands on him, so that he might recover his sight." 12

"Master," Hananiah replied, "I have heard from many 13 people about this man—how much harm he has done at Jerusalem to your People there. And here, too, he holds 14 authority from the Chief Priests to put in chains all those who invoke your name."

"Still, you must go," the Master said to him, "for this man 15 is my chosen instrument to support my Cause before the heathen and their kings, and the people of Israel. I will 16 myself show him all that he has to suffer in my Cause."

So Hananiah went, entered the house, and placing his hands 17 on Saul, said:

"Saul, my Brother, I have been sent by the Master—I mean Jesus, who appeared to you as you came here—so that you may recover your sight and be filled with the holy Spirit."

Instantly something like scales fell from Saul's eyes, and his 18 sight was restored. Then he got up and was baptized, and 19 after he had taken food, felt his strength return.

Saul's Ministry at Damascus.

Saul after this made a stay of some days with the disciples who were at Damascus, and began, 20 even in the Synagogues, at once to proclaim Jesus as the Son of God. The astonishment of all who heard him 21 was extreme.

"Is not this," they asked, "the man who worked havoc at Jerusalem among those that invoke this name, and who had also come here for the express purpose of having such persons put in chains and taking them before the Chief Priests?"

Saul's power, however, kept steadily increasing, and he con- 22 founded the Jews who lived at Damascus by the proofs he gave that Jesus was the Christ.

After some time had gone by, the Jews laid a plot to kill 23 Saul, but the plot came to his ears. They even watched the 24 gates day and night, for a chance of killing him; but his dis- 25 ciples let him down by night through an opening in the wall, lowering him in a basket.

Saul at Jerusalem and Tarsus.

On his arrival at Jerusalem, Saul attempted to 26 join the disciples, but they were all afraid of him, as they did not believe that he really was a disciple. Barnabas, however, introduced him to the Apostles, 27

and told them the story of how Saul on his journey had seen the Master, and how the Master had talked to him, and how at Damascus he had spoken out fearlessly in the Cause of Jesus. After that, Saul remained at Jerusalem, on familiar terms with 28
the Apostles; and he spoke fearlessly in the Cause of the 29
Master, talking and arguing with the Greek-speaking Jews; who, however, made various attempts to kill him. But when 30
the Brethren found this out, they took him down to Caesarea, and sent him on his way to Tarsus.

And so it came about that the Church throughout Judaea, 31
Galilee, and Samaria enjoyed peace and became well-established; and guided by reverence for the Lord and by the help of the holy Spirit, it increased in numbers.

Peter's Miracles at Lydda and Jaffa.

While travelling about in all directions, Peter 32
went down to visit the People of Christ living at
Lydda. There he found a man named Aeneas, 33
who had been bed-ridden for eight years with paralysis.

"Aeneas," Peter said to him, "Jesus Christ cures you. Get 34
up, and make your bed."

Aeneas got up instantly; and when all the inhabitants of 35
Lydda and the Plain of Sharon saw him, they came over to the Master's side.

At Jaffa there lived a woman who was a disciple. Her name 36
was Tabitha, which is in Greek 'Dorcas.' Her life was full of kind and charitable actions, which she was always doing. Just 37
at that time she had fallen ill and died; and they had washed her and laid her out in an upstair room. Lydda being near 38
Jaffa, the disciples heard that Peter was there, and sent two men with the request that he would come on to them without delay. Peter started with them at once. On his arrival, he 39
was taken upstairs, and all the widows came round him in tears showing the coats and other clothing which Dorcas had made while she was among them. But Peter sent everybody 40
out of the room, and knelt down and prayed. Then turning to the body, he said:

"Tabitha! stand up."

She opened her eyes, and, seeing Peter, sat up. Giving her 41
his hand, Peter raised her up, and calling in the widows and others of Christ's People, presented her to them alive. This 42
became known all through Jaffa, and numbers of people

believed in the Master. Meanwhile Peter stayed some 43
days in Jaffa with a tanner called Simon.

Peter and Cornelius.

There was then in Caesarea a man named 1 10
Cornelius, a Captain in the regiment known as
the 'Italian Regiment,' a religious man and one 2
who reverenced God, as also did all his household. He was
liberal in his charities to the people, and prayed to God con-
stantly. One afternoon, about three o'clock, he distinctly saw 3
in a vision an angel from God coming into his room, and
calling him by name. Cornelius fixed his eyes on him and, in 4
great alarm, said: "What is it, Sir?"

"Your prayers and your charities," the angel answered,
"have proved an acceptable offering to God. And now, send 5
messengers to Jaffa and fetch a man called Simon, whose other
name is Peter. He is lodging with a tanner, who is also called 6
Simon, and who has a house near the sea."

When the angel, who had spoken to him, had gone, Cornelius 7
called two menservants and a religious soldier who was one of
his constant attendants, and after telling them the whole story, 8
sent them to Jaffa.

On the next day, while these men were on their way and 9
just as they were getting near the town, Peter went up on the
house-top to pray, about mid-day. There he became hungry 10
and wanted something to eat; but while it was being prepared
he fell into a trance, and saw that the sky was open, and that 11
something like a great sail was descending, let down by its
four corners towards the earth. In it were all kinds of quad- 12
rupeds, reptiles, and birds. Then a voice came to him—"Peter, 13
get up, kill something and eat it."

"No, Sir, I cannot," Peter answered, "for I have never eaten 14
anything 'defiled' and impure."

Then a voice came again, a second time. "What God has 15
pronounced pure," it said, "you must not call 'defiled'."

This happened, in all, three times, and then suddenly it was 16
all taken up into the sky.

While Peter was still puzzling over the meaning of the 17
vision he had seen, the men who had been sent by Cornelius,
having just asked the way to Simon's house, came up to the
gate, and called out to enquire if Simon, whose other name 18
was Peter, was staying there. Peter was still pondering 19
over the vision, when the Spirit said to him:

"There are two men looking for you at this moment. So get 20
up and go down, and do not hesitate to go with them, for I
have sent them myself."

Peter went down to the men and said: 21

"I am the man you are looking for. What is your object in
coming?"

The men replied: 22
"Captain Cornelius, a pious officer who reverences God and is well spoken of by the whole Jewish nation, has been instructed by a holy angel to send for you to his house and listen to what you have to say."
Upon this Peter invited them in and entertained them. 23
The next day he lost no time in setting out with them, accompanied by some of the Brethren from Jaffa; and the 24
following day he entered Caesarea. Cornelius was expecting them and had invited his relations and intimate friends to meet them. So when Peter entered the city, Cornelius 25
met him, and throwing himself at Peter's feet, bowed low to him. Peter, however, lifted him up, saying as he did so: 26
"Stand up, I am only a man like you."
Talking with him as he went, Peter entered the house, where 27
he found a large gathering of people, to whom he said: 28
"You are aware, without my telling you, that it is forbidden for a Jew to be on intimate, or even visiting, terms with a foreigner; yet, as far as I am concerned, God has shown me that I ought never to call any man 'defiled' or impure. That was 29
why I came, when I was sent for, without raising any objection. And now I ask what your reason was in sending for me."
"Just three days ago this very hour," Cornelius said, "I was 30
in my house, observing the time of the three o'clock Prayer, when a man in dazzling clothing suddenly stood before me. 'Cornelius,' he said, 'your prayer has been heard, and your 31
charities have been accepted, by God. So send to Jaffa, and 32
invite Simon, whose other name is Peter, to come here. He is lodging in the house of a tanner who is also called Simon, near the sea.' Accordingly, I sent to you at once, and you 33
have done well in coming. And now we are all here in the presence of God, to listen to all that you have been instructed by the Lord to say."
Then Peter began. 34
"I see, beyond all doubt," he said, "that *God is not one to show partiality*, but that in every nation those who reverence him 35
and do as he requires are acceptable to him. *God has sent his* 36
Message to the Israelite people and *told them*, through Jesus Christ, *the Good News of peace*—and Jesus is Master of all men!
You know, yourselves, the story which spread through all 37
Judaea, how, beginning from Galilee, after the baptism which John proclaimed—the story, I mean, of Jesus of Nazareth, and 38
how *God consecrated* him his Christ by endowing him with the holy *Spirit* and with power, and how he went about doing good and curing all who were under the power of the Devil, because God was with him. We are ourselves, too, witnesses 39
to all that he did in all Judaea and in Jerusalem; yet they put him to death by *hanging him on a cross!* This Jesus God raised 40

[34] *Deut.* 10. 17. [36] *Ps.* 147. 18—19; *Isa.* 52. 7. [38] *Isa.* 61. 1. [39] *Deut.* 21. 22.

from the grave on the third day, and enabled him to show himself openly, not indeed to every one, but to witnesses chosen 41
beforehand by God—to us, who ate and drank with him after his resurrection from the dead. Further, he charged us to 42
make our proclamation to the people, and to bear our testimony that it is he who has been appointed by God Judge of the living and the dead. To him it is that all the Prophets 43
bear witness, when they say that every one who believes in him receives through him forgiveness of sins."

First Conversion of Heathen.

Before Peter had finished saying these words, 44
the holy Spirit fell on all who were listening to the Message. Those who held to circumcision, 45
though they had accepted the Faith, and who had come with Peter, were amazed at the gift of the holy Spirit having been bestowed even upon the heathen; for they could hear them 46
speaking with 'tongues' and extolling God. At this Peter asked:

"Can any one refuse the water for the baptism of these 47
people, now that they have received the holy Spirit just as we did ourselves?"

So he directed that they should be baptized in the name of 48
Jesus Christ; after which they asked him to stay there a few days longer.

Peter's Defence of his Action.

The Apostles and the Brethren throughout 1 11
Judaea heard that even the heathen had welcomed God's Message. But when Peter went up 2
to Jerusalem, those converts who held to circumcision began attacking him on the ground that he had visited people who 3
were not circumcised, and had had meals with them. So 4
Peter began, and explained the facts to them as they had occurred.

"I was in the town of Jaffa," he said, "and was praying; and 5
while in a trance, I saw a vision. There was something like a great sail descending, let down by its four corners out of the sky; and it came right down to me. Looking closely at it, I 6
began to distinguish quadrupeds, wild beasts, reptiles, and birds; and I heard, besides, a voice saying to me, 'Peter, get 7
up, kill something and eat it.' 'No, Sir, I cannot,' I answered, 8
'for nothing 'defiled' or impure has ever passed my lips.' In 9
reply there came, a second time, a voice from the sky. 'What God has pronounced pure,' it said, 'you must not call defiled.' This happened, in all, three times, when everything was drawn 10
up again into the sky. Just at that moment three men came 11
up to the house in which we were, having been sent from Caesarea to see me. The Spirit told me to go with them with- 12
out hesitation. The six Brothers, too, who are now here, went with me. We went into the man's house, and he told us how 13
he had seen the angel standing in his house, and how the

angel had said to him, 'Send to Jaffa and fetch Simon whose other name is Peter; for he will tell you truths, which will 14
prove the means of Salvation to you and all your household.'
I had but just begun to speak," Peter continued, "when the 15
holy Spirit fell on them, exactly as it did on us at the first;
and I recollected the saying of the Master—'John baptized 16
with water, but you will be baptized in the holy Spirit.' As, 17
then, God had given them the very same gift as he gave us
when we learnt to believe in the Master, Jesus Christ—who
was I that I should be able to thwart God?"
On hearing this statement, they ceased to object, and broke out 18
into praise of God. "So even to the heathen," they said, "*God* has *granted* the *repentance* which leads to Life!"

'Christians' at Antioch.

Now those who had been scattered in different 19
directions, in consequence of the persecution that broke out about Stephen, went as far as Phoenicia, Cyprus, and Antioch, telling the Message—but only to Jews.
Some of them, however, were men of Cyprus and Cyrene, and 20
they, on coming to Antioch, addressed themselves also to those who spoke Greek, telling them the Good News about Jesus, the Master. The Lord's power was with them, so that a great 21
number who believed them came over to the Master's side.
The news about them reached the ears of the Church at 22
Jerusalem, and they sent Barnabas down to Antioch. On com- 23
ing there, he was delighted at seeing what God, in his mercy, had done, and encouraged them all to make up their minds to
be faithful to the Master—for Barnabas was a good man and 24
full of the holy Spirit and of faith—and a large number of
people joined the Master's Cause. Afterwards Barnabas left 25
for Tarsus to look for Saul; and when he found him, he 26
brought him to Antioch; and so it came about that, for a whole year, they attended the meetings of the Church, and taught a large number of people; and it was in Antioch that the disciples first got the name of 'Christians.'

Errand of Barnabas and Saul to Jerusalem.

About this time, some Prophets came to Antioch 27
from Jerusalem. One of them, named Agabus, 28
came forward and, under the influence of the Spirit, foretold a great famine that was to spread all the world over—a famine which actually occurred in the reign of Claudius. So the disciples, without exception, deter- 29
mined, in proportion to their means, to send something to help

18 *Wisd. of Sol.* 12. 19.

the Brethren living in Judaea. This they did, and sent it to the Officers of the Church by the hands of Barnabas and Saul. 30

Persecution of the Church by Herod Agrippa I.

12 It was at that time that King Herod began to 1
illtreat some of the members of the Church. He 2
had James, the brother of John, put to the sword; and when he saw that the Jews were pleased 3
with this, he went further and arrested Peter as well. (This was during the Festival of Unleavened Bread.) After seizing 4
Peter, Herod put him in prison, and entrusted him to the keeping of four Guards of four soldiers each, meaning to bring him up, after the Passover, before the people. So Peter 5
was kept in prison, but meanwhile the prayers of the Church were being earnestly offered to God on his behalf. On 6

Peter's Deliverance.

the very night before the day on which Herod meant to bring him up for trial, Peter was asleep between two soldiers, fastened to them with two chains, while there were sentries in front of the door, guarding the prison.
All at once an angel of the Lord stood by him, and a light 7
shone in the cell. The angel struck Peter on the side, and roused him, saying as he did so: "Get up quickly."
The chains dropped from his wrists, and then the angel said: 8
"Put on your belt and your sandals."
When Peter had done so, the angel added: "Throw your cloak round you and follow me."
Peter went out and followed the angel, without knowing 9
that what was happening under the angel's guidance was real, but under the impression that he was seeing a vision. After 10
passing the first Guard, and then a second, they came to the iron gate leading into the city, which opened to them of itself.
When they had gone out, and had walked along one street, all 11
at once the angel left him. Then Peter came to himself and said:
"Now I know for certain that the Lord has sent his angel and has rescued me from Herod's hands, and from all that the Jewish people expected."
As soon as he understood what had happened, he went to the 12
house of Mary the mother of the John whose other name was Mark, where there were a good many people gathered together, praying. On his knocking at the door in the gate, a maid- 13
servant, named Rhoda, came to answer it. She recognized 14
Peter's voice, but in her joy, left the gate unopened and ran in and told them that Peter was standing outside.
"You are mad!" they exclaimed. 15
But as she persisted that it was so, they said:
"Then it is his angel!"
Meanwhile Peter went on knocking, and when they did open 16
the gate and saw him, they were very much astonished. Peter 17
made signs to them to be quiet, and then told them all about

the way in which the Lord had brought him out of the prison, adding:

"Tell James and the Brethren about it."

Then he left the house, and went away to another place.

In the morning there was a great stir among the soldiers, as to what could possibly have become of Peter; and when Herod had had search made for Peter and had failed to find him, he cross-questioned the Guard, and ordered them away to execution. Afterwards he went down from Judaea to stay at Caesarea. 18 19

Herod's Death.

Just then Herod was highly offended with the people of Tyre and Sidon, but they went together to him, and having won over Blastus, the Chamberlain, they begged Herod for a peaceful arrangement, because their country was dependent on the King's for its food supply. So on an appointed day Herod put on his state-robes, and having seated himself on his throne in the Theatre, began to make them a speech. The people kept shouting: "It is the voice of a God and not of a man!" 20 21 22

All at once an angel of the Lord struck him, because he did not give the honour to God; and he was attacked by worms, and died. 23

Meanwhile the Lord's Message kept extending, and spreading far and wide. 24

Barnabas and Saul returned, after visiting Jerusalem in the discharge of their commission, and brought with them John, whose other name was Mark. 25

II.—The Church among the Gentiles.

Doings of the Apostle Paul.

PAUL'S FIRST MISSIONARY JOURNEY.

The Start from Antioch.

There were at Antioch, among the members of the Church there, some Prophets and Teachers. Their names were Barnabas, Simeon who went by the name of 'Black', Lucius of Cyrene, Manaen, foster-brother of Prince Herod, and Saul. While they were worshipping the Lord and fasting, the holy Spirit said: 1 2

"Set Barnabas and Saul apart for me, for the work to which I have called them."

Accordingly, after fasting and prayer, they placed their hands on them and sent them on their way. 3

Paul and Barnabas at Cyprus.

So Barnabas and Saul, sent on this mission by the holy Spirit, went down to Seleucia, and sailed from there to Cyprus. On reaching Salamis, 4 5

they began to tell God's Message in the Jewish Synagogues; and they also had John with them to help them.

After passing through the whole island, they reached 6
Paphos, where they met with a Magian and pretended Prophet,
a Jew by birth, whose real name was Barjoshua. He was at 7
the court of the Governor, Sergius Paulus, a man of consider-
able intelligence, who sent for Barnabas and Saul and asked
to be told God's Message. But Elymas the Magian (for that 8
is the meaning of the name) opposed them, eager to divert
the Governor's attention from the Faith. However, Saul (who 9
is the same as Paul), full of the holy Spirit, fixed his eyes on
him and said; 10

"You incarnation of deceit and fraud! You son of the
Devil! You enemy of all that is right! Will you never cease
diverting *the straight paths of the Lord?* Listen! The hand of 11
the Lord is upon you even now, and you shall be blind for a
time and unable to see the sun."

Immediately a mist and a darkness came upon him, and he
went feeling about for some one to guide him. When the 12
Governor saw what had happened, he became a believer in
Christ, being greatly struck with the teaching about the Master.

Paul and Barnabas at Pisidian Antioch.

After this, Paul and his companions set sail 13
from Paphos and went to Perga in Pamphylia,
where John left them and returned to Jerusalem.

The rest went on from Perga and arrived at Antioch in 14
Pisidia. There they went into the Synagogue on the Sabbath
and took their seats. After the reading of the Law and the 15
Prophets, the Presidents of the Synagogue sent them this
message—"Brothers, if you have any helpful words to address
to the people, now is your opportunity."

So Paul, rising and motioning with his hand, spoke as follows: 16

"Men of Israel and all here who reverence God, listen to
me. The God of this people Israel chose our an- 17
cestors, and raised the position of the people during their stay
in Egypt, and *with uplifted arm brought them out from it.* For 18
about forty years *he bore with them in the Desert;* then, *after* 19
destroying seven heathen nations in Canaan, he allotted their land
to the people—for about four hundred and fifty years. Later 20
on he gave them Judges, of whom the Prophet Samuel was the
last. And when, after a while, they demanded a king, God 21
gave them Saul the son of Kish, a man of the tribe of Benjamin,
who reigned for forty years. After removing him, he raised 22
David to the throne, and he bore also this testimony to him—
'*I have found in David*, Jesse's son, *a man after my own heart*,
who will carry out all my purposes.' It was from this man's 23
descendants that God, in accordance with his promise, brought

10 *Hos.* 14. 9. 17 *Exod.* 6. 6. 18 *Deut.* 1. 31. 19 *Deut.* 7. 1; *Joshua* 14. 1.
22 *Ps.* 89. 20; 1 *Sam.* 13. 14.

Israel a Saviour—in Jesus. John had proclaimed, before Jesus 24
came among them, a baptism upon repentance, for all the
people of Israel. As John was drawing towards the end of his 25
career, he used to say, 'What do you think I am? I am not
the Christ. But listen! There is One *Coming* after me, whose
shoe, even, I am not worthy to untie.' Brothers," Paul con- 26
tinued, "descendants of Abraham, and others, too, among you
who reverence God, it was to us that the Message of this
Salvation was sent. For the people at Jerusalem and their 27
leading men, failing to recognize Jesus, fulfilled the very utter-
ances of the Prophets that are read every Sabbath, by bringing
him to trial. They found no ground at all for condemning 28
him to death, and yet demanded his execution from Pilate.
After carrying out everything written about him, they took 29
Jesus down from the cross, and laid him in a tomb. But God 30
himself raised him from the dead; and he appeared for many 31
days to those who had gone up with him from Galilee to
Jerusalem, and who are now witnesses for him to the people.
We, too, have the Good News to tell you, about the promise 32
made to our ancestors — that our children have had this 33
promise fulfilled to them by God to the very letter, by his
raising Jesus from the grave. This is just what is said in the
second Psalm—

> '*Thou art my Son,*
> *This day thou hast been born to me.*'

As to his raising Jesus from the dead, no longer in danger of 34
returning to corruption, this is what is said—

> '*I will give to you the sacred promises made to David.*'

For the same reason, too, in another Psalm, it is said— 35

> '*Thou wilt not give up thy Holy One to undergo corruption.*'

David, of course, after obediently doing God's will in his own 36
time, *fell asleep and was laid by the side of his ancestors*, and did
undergo corruption; but Jesus, whom God raised from the 37
dead, did not. I would, therefore, have you know, 38
Brothers, that our announcement is, that there is forgiveness
of sins for you through Jesus, and that, in union with him, all 39
who believe in him are cleared from every charge from which
you could not be cleared under the Law of Moses. Take care, 40
therefore, that what is said in the Prophets does not come true
of you—

> '*Look, you despisers, then wonder and hide your heads;* 41
> *For I am about to do a great work myself in your days—*
> A work *which you will never believe, even if told you in full.*'"

25 *Ps.* 118. 26. 33 *Ps.* 2. 7. 34 *Isa.* 55. 3. 35 *Ps.* 16. 10. 36 1 *Kings* 2. 10.
41 *Hab.* 1. 5.

As Paul and Barnabas were going out, the people begged for 42
a repetition of this teaching on the next Sabbath. After the 43
congregation had broken up, many of the Jews and converts
who joined in their worship followed Paul and Barnabas, who,
in conversation with them, urged them to continue to rely on
the mercy of God.

So, on the following Sabbath, almost all the city gathered to 44
hear God's Message. But when the Jews saw the crowds of 45
people they became exceedingly jealous, and kept contradict-
ing Paul's statements in abusive language. Then Paul and 46
Barnabas spoke out fearlessly, and said:

"It was necessary that God's Message should be told to you
first; but since you reject it and do not reckon yourselves
worthy of the Enduring Life—why, we turn to the heathen!
For this is the Lord's order to us— 47

> '*I have destined thee for a light to the heathen,*
> *To be the means of salvation to the ends of the earth.*'"

On hearing this, the heathen were delighted and extolled God's 48
Message, and all those believed it who were ready for enduring
Life; and the Lord's Message was carried throughout that 49
district. The Jews, on their part, roused the ladies of position 50
who worshipped with them, and the leading men of the town,
and stirred up a persecution against Paul and Barnabas, and
drove them out of their neighbourhood. They, however, shook 51
the dust off their feet in protest, and went to Iconium, leaving 52
the disciples full of joy and of the holy Spirit.

Paul and Barnabas at Iconium.

The same thing occurred in Iconium, where 1 **14**
Paul and Barnabas went into the Jewish Syna-
gogue, and spoke in such a way that a large
number of both Jews and Greeks believed them. But the Jews 2
who refused to believe stirred up the heathen, and poisoned
their minds against the Brethren. Therefore Paul and 3
Barnabas spent a considerable time there, speaking out fear-
lessly in dependence on the Lord, who supported the Message
of his mercy, by permitting signs and wonders to take place at
their hands. But the townspeople were divided, some siding 4
with the Jews, some with the Apostles; and when a movement 5
was made on the part of both heathen and Jews, with their
leading men, to illtreat and stone them, the Apostles heard of 6
it, and took refuge at Lystra and Derbe, towns in Lycaonia,
and in the district round; where they continued to tell the 7
Good News.

Paul and Barnabas at Lystra.

There used to sit in the streets of Lystra a man 8
who had no power in his feet; he had been lame
from his birth, and had never walked at all. This 9

[47] *Isa.* 49. 6.

man was listening to Paul speaking, when Paul, fixing his eyes on him, and seeing that he had the faith to be healed, said loudly: "Stand up on your feet." 10

The man jumped up, and began walking about. The crowds of people, seeing what Paul had done, called out in the Lycaonian language: 11

"The Gods have made themselves like men and come down to us."

They called Barnabas 'Jupiter,' and Paul 'Mercury,' because he took the lead in speaking. The priest of Jupiter-beyond-the-Walls, accompanied by the crowd, brought bullocks and garlands to the gates, with the intention of offering sacrifices. But when the Apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd. 12 13 14

"Friends, why are you doing this?" they shouted. "We are only men like you, and we have come with the Good News, that you should turn away from these follies to a living *God, who made the sky, the earth, the sea, and everything that is in them.* In bygone times he permitted all the heathen to go their own ways. Yet he has not omitted to give you, in his kindly acts, evidence about himself, sending you, as he does, rain from Heaven and harvest, and satisfying your desires with food and good cheer." 15 16 17

Even with this appeal they could hardly prevent the people from offering sacrifice to them. 18

Presently, however, there came some Jews from Antioch and Iconium who, after they had won over the people, stoned Paul and dragged him out of the town, thinking him to be dead. But when the disciples had gathered round him, he got up and went back into the town. The next day Paul went with Barnabas to Derbe. After telling the Good News throughout that town and making a number of converts, they returned to Lystra, Iconium, and Antioch, reassuring the minds of the disciples, urging them to remain true to the Faith, and showing that it is only through many troubles that we can enter the Kingdom of God. They also appointed Officers for them in every Church, and, after prayer and fasting, commended them to the Master in whom they had already learnt to believe. Paul and Barnabas then went through Pisidia, and came into Pamphylia. There, at Perga, they told the Message, and then went down into Attalia. From there they sailed to the Antioch from which they had been commended to the help of God for the work which they had now finished. After their arrival, they gathered the Church together, and gave an account of all that God had done with and through them, especially how he had opened to the heathen a 19 20 21 22 23 24 25 26 27

Paul and Barnabas return to Pisidian Antioch.

Paul and Barnabas again at Syrian Antioch.

15 *Ps.* 146. 5—6.

door to the Faith; and at Antioch they stayed with the disciples for a long time. 28

The Council at Jerusalem.

15 While Paul and Barnabas were still at Antioch, certain persons came down from Judaea, who began teaching the Brethren that unless they were circumcised, in accordance with the custom enjoined by Moses, they could not be saved. A serious dispute and discussion arose between Paul and Barnabas and these men, and it was therefore settled that Paul and Barnabas and others of their number should go up to Jerusalem, to consult the Apostles and Officers of the Church about the matter under discussion. 1 2

The Church set them on their way, and they went through Phoenicia and Samaria, telling the story of the conversion of the heathen, to the great joy of all the Brethren. On their arrival at Jerusalem, they were welcomed by the Church there, as well as by the Apostles and Officers, and gave them an account of all that God had done with and through them. 3 4

Some of the Pharisees' party, however, who had become believers in Christ, came forward, and declared that they were bound to circumcise converts and direct them to observe the Law of Moses. 5

The Apostles and Officers of the Church held a meeting to look into this question. After a good deal of discussion, Peter rose and said: 6 7

"You, my Brothers, know well how God chose long ago that, of all of us, I should be the one by whose lips the heathen should hear the Message of the Good News and believe it. Now God, who reads all hearts, bore his testimony to them, by giving them the holy Spirit, just as he did to us. He made no distinction between them and us, when he purified their hearts by the Faith. Why, then, are you now provoking God, by putting on the necks of these disciples a yoke which neither our ancestors nor we have been able to bear? Indeed, it is only on the mercy of Jesus, our Master, that we, like them, are relying for Salvation." 8 9 10 11

Every voice in the assembly was hushed, while all listened to Barnabas and Paul, as they gave an account of all the signs and wonders which God had shown among the heathen through them. After they had finished speaking, James addressed the meeting. 12 13

"Brothers," he said, "listen to me. Simon has described the manner in which God first visited the heathen, in order to take from among them a people for himself. This agrees, too, with the words of the Prophets, where they say— 14 15

'"*After this I will return ;* 16
And I will rebuild the House of David which has fallen—
Its very ruins I will rebuild,
And will set it up once more ;
That so the rest of mankind may earnestly seek after the Lord— 17
Even all the heathen, for they, too, are called after me,"
Says the Lord, as he does these things, foreknown from of old.' 18

I am therefore of opinion that we should not add to the difficulties of those heathen who are turning to God, but that we should write to them to abstain from things contaminated by association with idols, from unchastity, from eating the flesh of strangled animals, and from blood. For Moses, for generations past, has had in every town those who preach him, read as he is, in the Synagogues every Sabbath." 19 20 21

The Council's Decision.

It was then resolved by the Apostles and Officers, with the assent of the whole Church, to choose some men of their number, and send them to Antioch with Paul and Barnabas. Those who were chosen were Judas (called Barsabas) and Silas, who were leading men among the Brethren. They were bearers of the following letter— 22 23

'The Apostles and the Brothers who are Officers of the Church send their greetings to the Brethren of heathen birth in Antioch, Syria, and Cilicia. As we have heard that some of our number have upset you by their statements, and unsettled your minds—without instructions from us—we have met and resolved to choose certain men and send them to you with our dear brothers Barnabas and Paul, who have risked their lives for the Cause of Jesus Christ, our Master. We have accordingly sent Judas and Silas, and they will tell you by word of mouth what we are now writing. We have resolved then, under the guidance of the holy Spirit, to lay no further burden on you beyond the necessary duty of abstaining from food offered to idols, from blood, from eating the flesh of strangled animals, and from unchastity. If you keep yourselves clear from such things, you will take the best course. Farewell.' 24 25 26 27 28 29

So the bearers of this letter were sent on their way, and went down to Antioch. There they called a general meeting of the Brethren, and delivered the letter, the reading of which gave great satisfaction by its encouraging contents. Judas and Silas, as they were themselves Prophets, further encouraged the Brethren by a long address, and strengthened their 30 31 32

16—18 *Jer.* 12. 15; *Amos* 9. 11—12; *Isa.* 45. 21.

faith. After some stay, they were sent back, with kindly wishes 33
from the Brethren, to those who had sent them.

Paul and Barnabas, however, remained in Antioch, teaching, 35
and telling, with the assistance of many others, the Good News
of the Lord's Message.

PAUL'S SECOND MISSIONARY JOURNEY.

Disagreement with Barnabas.

Some time after this, Paul said to Barnabas: 36
"We ought, I think, to go back, and visit the
Brethren in every town in which we have told
the Lord's Message, and see how they are getting
on."

Barnabas wished to take John also with them— 37
the one who was called Mark; but Paul was of opinion that a 38
man, who had deserted them in Pamphylia, and had not gone
on with them to their work, ought not to be taken with them
now. In consequence of the irritation which this caused, they 39
parted, Barnabas taking Mark and sailing for Cyprus, while
Paul chose Silas for his companion and started on his journey— 40
being first commended by the Brethren to the help of the
Lord—and went through Syria and Cilicia, strengthening the 41
Churches in the Faith.

Paul Joined by Timothy at Lystra.

Among other places Paul went to both Derbe 1 1
and Lystra. At the latter place they found a dis-
ciple, named Timothy, whose mother was a
Jewess and a believer in Christ, while his father was a Greek,
and who was well spoken of by the Brethren in Lystra and 2
Iconium. Paul, wishing to take this man with him on his 3
journey, had him circumcised on account of the Jews in that
neighbourhood, for they all knew that his father was a Greek.

As they travelled from town to town, they delivered into the 4
charge of the Brethren the resolutions which had been passed
by the Apostles and Officers of the Church at Jerusalem.

So the Churches grew stronger in the Faith and increased in 5
numbers from day to day.

Paul determines to cross to Macedonia.

They next went through the Phrygian district 6
of Galatia, but were restrained by the holy Spirit
from delivering the Message in Roman Asia. So 7
when they got as far up as Mysia, they made
attempts to go into Bithynia, but the Spirit of Jesus did not
permit them. So entering Mysia, they went down to Troas; 8
and there one night Paul saw a vision. A Macedonian was 9
standing and appealing to him. 'Come over to Macedonia
and help us,' he was saying. So, after Paul had seen the 10
vision, we were eager to start at once for Macedonia, conclud-
ing that God had summoned us to tell the Good News to the
people there.

Paul at Philippi.

Accordingly we set sail from Troas, and made 11
a straight run to Samothrace, reaching Neapolis
the next day. From there we made our way to Philippi, 12
which is the principal city of that part of Macedonia and also
a Roman Settlement.

In that city we spent several days. On the Sabbath we went 13
outside the gate to the river side, where we supposed there
would be a Place of Prayer; and we sat down and talked to
the women who were gathered there. Among the listeners 14
was a woman named Lydia belonging to Thyatira, a dealer in
purple dyes, who joined in the worship of God. The Lord
touched this woman's heart, so that she gave attention to the
Message delivered by Paul. When she and her household 15
had been baptized she urged us to become her guests.

"If you are convinced," she said, "that I really am a believer
in the Master, come and stay in my house."

And she made us do so.

One day, as we were on our way to the Place of Prayer, we 16
were met by a girl possessed by a divining spirit, who made
large profits for her masters by fortune-telling. This girl 17
followed Paul and the rest of us, calling out:

"These men are servants of the most high God, and they are
bringing you news of a way to Salvation."

She had been doing this for several days, when Paul, much 18
annoyed at it, turned and said to the spirit within her:

"In the name of Jesus Christ I order you to leave her."

Then and there the spirit left her. When her masters 19
saw that there was no more profit to be hoped for from her,
they seized Paul and Silas, dragged them into the public square
to the authorities, and took them before the Magistrates. 20

"These men are causing a great disturbance in our town,"
they complained; "they are Jews, and they are teaching 21
customs which it is not right for us as Romans to sanction or
adopt."

On this the mob rose as one man against them, while the 22
Magistrates stripped them of their clothing and ordered them
to be flogged. After they had received many lashes, the Magis- 23
trates put them in prison, with orders to the Governor of the
Gaol to keep them in safe confinement. On receiving so strict 24
an order, the Governor put them into the inner cell, and even
secured their feet in the stocks. At midnight, while 25
Paul and Silas were at prayer, singing hymns to God, and
while the prisoners were listening to them, suddenly there was 26
such a violent earthquake that the Gaol was shaken to its
foundations; all the doors flew open, and all the prisoners'
chains came off. Roused from his sleep, the Governor saw 27
the prison doors open, and drew his sword intending to kill
himself, under the impression that the prisoners had escaped.
But Paul called out loudly: 28

"Do not harm yourself; we are all here."
Asking for a light, the Governor rushed in, and flung himself 29
trembling at the feet of Paul and Silas. Then he led the way 30
out, and said to them:
"What must I do to be saved?"
"Believe in Jesus, our Master," they replied, "and you shall 31
be saved, you and your household too."
Then they spoke to him of God's Message, and to all his 32
household as well. And that very hour of the night he took 33
them and washed their wounds, and he himself and every one
belonging to him were then and there baptized. Afterwards 34
he took them up to his house, and gave them something to eat,
exceedingly glad that he and all his household had come to
believe in God. In the morning the Magistrates sent 35
the police with an order for the men to be discharged. The 36
Governor of the Gaol told Paul of his instructions.
"The Magistrates have sent an order for your discharge," he
said, "so you had better leave at once and go quietly away."
But Paul's answer to them was: 37
"They have flogged us in public without trial, though we
are Roman citizens, and have put us in prison, and now they
are going to send us out secretly! No indeed! Let them
come and take us out themselves."
The police reported all this to the Magistrates, who, on hearing 38
that Paul and Silas were Roman citizens, were alarmed, and 39
went to the prison, and did their best to conciliate them; and
then took them out, and begged them to leave the town. On 40
coming out of the prison, they went to Lydia's house, and,
after they had seen the Brethren, and encouraged them, left
the place.

Paul at Thessalonica. After passing through Amphipolis and Apol- 1 **17**
lonia, Paul and Silas came to Thessalonica. The
Jews had a Synagogue there; and following his usual custom, 2
Paul joined them, and for three successive Sabbaths ad-
dressed them, drawing his arguments from the Scriptures. He 3
fully explained to them that it was necessary for the Christ to
suffer and to rise from the dead; and "It is this man," he
declared, "who is the Christ—this Jesus about whom I am
telling you."
Some of the people were convinced, and threw in their lot 4
with Paul and Silas, as well as a large body of Greeks who
joined in the Jewish services, besides a considerable number
of ladies belonging to the leading families. However, 5
the Jews, becoming jealous, engaged some worthless fellows
from the streets, and getting a mob together, kept the city in
an uproar. They attacked Jason's house, with the intention of
bringing Paul and Silas before the Popular Assembly. As 6
they did not find them there, they proceeded to drag Jason

and some of the Brethren before the City Magistrates, bawling out:

"These men who have turned the world upside down have come here now, and have been harboured by Jason! They are 7
all acting in opposition to the decrees of the Emperor. They say that some one else is king—a man called Jesus!"
On hearing this, the people and the City Magistrates were 8
much concerned; they took security from Jason and the others 9
and then let them go.

Paul at Beroea.

The Brethren sent Paul and Silas to Beroea in 10
the course of that very night. On reaching that place, they went to the Jewish Synagogue. These Jews of 11
Beroea were better disposed than those in Thessalonica, for they welcomed the Message with great readiness, and daily examined the Scriptures to see if what was said was true. As 12
a consequence, many of them believed it, besides a considerable number of Greek ladies of position, as well as men.
But when the Jews of Thessalonica found out that God's 13
Message had been delivered by Paul at Beroea, they came there too, exciting and disturbing the people. Immediately 14
upon that, the Brethren sent Paul off on his way to the sea coast, while both Silas and Timothy stayed behind in Beroea.
The friends who escorted Paul took him as far as Athens, and 15
after receiving a message to Silas and Timothy for them to join him as quickly as possible, they started back.

Paul at Athens.

While Paul was waiting for them at Athens, 16
his indignation was roused at seeing the whole city full of idols. So he argued in the Synagogue with the Jews 17
and with those who joined their worship there, and also every day in the public Square with those who came up to him.
Among others, some of the Epicurean and Stoic Philosophers 18
encountered him; and some would ask, "What is this tattler wanting to make out?", while others would say, "He seems to be a Preacher of some foreign Deities." (This was because he was telling the Good News about Jesus and the Resurrection.) So they laid hold of him and took him to the Court of 19
Areopagus.

"Would you tell us," they asked, "what new teaching this is 20
which you are giving? For you are bringing some strange things to our notice, and we should like to know what they mean."
(All Athenians and the Foreigners staying in the city found 21
time for nothing else but telling, or listening to, the last new thing.) So Paul took his stand in the middle of the Court, and 22
this is what he said—

"Men of Athens, on every hand I see signs of your being 23
very religious. Indeed as I was going about and looking at the objects that you worship, I observed an altar on which the

dedication was inscribed 'To an Unknown God.' What then
you are worshipping without knowledge, is what I am now
preaching to you. *The God who made* the world *and all things* 24
in it—he, I say, *Lord*, from the first, of *Heaven and Earth*, does
not dwell in Temples made by hands, nor yet do human hands 25
minister to his wants, as though he could need anything, since
he is himself the *giver* to every one of life, *breath*, and every-
thing else. He made every race of men from one stock, and 26
caused them to settle on *all* parts of *the earth's* surface—first
fixing a duration for their Day, and the limits of their settle-
ment—so that they might search for God, if after all they 27
might feel their way to him and find him. And yet he is
never really far from any one of us; for it is in him that we 28
live and move and are. To use the words of some of your
own poets—

'*His offspring, too, are we.*'

As the offspring, then, of God, we ought not to think that the 29
divine nature has any resemblance to anything made of gold,
or silver, or stone—a work of human art and imagination. True, 30
God looked with indulgence on the days of men's ignorance,
but now he is announcing to every one everywhere the need
for repentance, because he has fixed a day on which he in- 31
tends to *judge the world righteously*, by a man whom he has
appointed—and of this he has given every one a pledge by
raising this man from the dead."
On hearing of a resurrection of the dead, some began jeering, 32
but others said that they would hear what he had to say about
that another time. Under these circumstances Paul left the 33
Court. There were some men, however, who joined him, and 34
became believers in Christ, and among them were Dionysius,
a member of the Court of Areopagus, and a woman named
Damaris, and several other persons.

Paul at Corinth.

Leaving Athens, Paul next went to Corinth. 1 **18**
There he met a Jew of the name of Aquila, a 2
native of Pontus, who, with his wife Priscilla,
had lately come from Italy, in consequence of the order which
had been issued by the Emperor Claudius for all Jews to leave
Rome. Paul paid them a visit, and since their trade was the 3
same, he stayed and worked with them. Their trade was that
of tent-making. Every Sabbath Paul gave addresses in the 4
Synagogue, trying to convince both Jews and Greeks.
But when Silas and Timothy had come down from Mace- 5
donia, Paul devoted himself entirely to delivering the Message,
earnestly maintaining before the Jews that Jesus was the
Christ. However, as they set themselves against him and 6

24 *Ps.* 146. 5—6. 25 *Isa.* 42. 5. 26 *Gen.* 9. 19. 28 *Aratus* 5. 31 *Ps.* 9. 8.

became abusive, Paul shook his clothes in protest and said to them;

"Your blood must be on your own heads. I am clear of it. After this I shall go to the heathen."

So he left, and went to the house of a certain Titus Justus, a 7
man who joined in the worship of God, and whose house was
next door to the Synagogue. Crispus, the President of the 8
Synagogue, came to believe in the Master, and so did all his
household; and many of the Corinthians, as they listened to
Paul, believed him and were baptized. One night the 9
Master said to Paul, in a vision:

"*Do not be afraid;* continue to speak and refuse to be silent;
for I am myself with you, and no attack will result in any injury 10
to you, for I have many people in this city."

So he settled down there for a year and a half, teaching God's 11
Message among the people.

During Gallio's governorship of Greece, the Jews made a 12
combined attack on Paul, and brought him before the Gover-
nor's Bench, with the complaint that he was persuading people 13
to worship God in a way forbidden by the Law. Just as Paul 14
was on the point of speaking, Gallio said to the Jews:

"Jews, had this been a case of misdemeanour or some serious crime, there would have been some reason for my listening patiently to you; but since it is a dispute about 15
words, and names, and your own Law, you must see to it yourselves. I do not choose to be a judge in such matters."

16

Saying this, he drove them back from the Bench. Then 17
they all set upon Sosthenes, the President of a Synagogue, and
beat him in front of the Bench, but Gallio did not trouble him-
self about any of these things.

Paul's Return. Paul remained there some time after this, and 18
then took leave of the Brethren, and sailed to
Syria with Priscilla and Aquila, but not until he had had his head
shaved at Cenchreae, because of a vow he had been under.
They put into Ephesus, and there Paul, leaving his companions, 19
went into the Synagogue and addressed the Jews. When they 20
asked him to prolong his stay, he declined, saying, however, 21
as he took his leave, "I will come back again to you, please
God," and then set sail from Ephesus. On reaching Caesarea, 22
he went up to the capital and exchanged greetings with the
Church, and then went down to Antioch.

PAUL'S THIRD MISSIONARY JOURNEY.

Tour in Galatia. After making some stay in Antioch, he set out 23
on a tour through the Phrygian district of Galatia,
strengthening the faith of all the disciples as he
went.

Apollos. Meanwhile there had come to Ephesus an 24
Alexandrian Jew, named Apollos, an eloquent

9—10 *Isa.* 43. 5.

man, who was well read in the Scriptures. He had received some instruction in the Master's Cause, and with burning zeal he spoke of, and taught accurately, the facts about Jesus, though he knew of no baptism but John's. This man began to speak out fearlessly in the Synagogue; but Priscilla and Aquila, happening to hear him, took him home and explained to him God's Cause more accurately still. When he wanted to cross to Greece, the Brethren furthered his plans, and wrote to the disciples there to welcome him. On his arrival he proved of great assistance to those who had, by the help of God, become believers in Christ, for he vigorously confuted the Jews, publicly proving by the Scriptures that Jesus was the Christ.

Paul at Ephesus.

While Apollos was at Corinth, Paul passed through the inland districts and went to Ephesus. There he found some disciples, of whom he asked:

"Did you, when you became believers in Christ, receive the holy Spirit?"

"No," they answered, "we did not even hear that there was a holy Spirit."

"What then was the baptism which you received?" Paul asked.

"John's baptism," was their answer.

"John's baptism was a baptism upon repentance," Paul rejoined, "and John told the people (speaking of the *One Coming* after him) that they should believe in him—in Jesus, that is."

On hearing this, they were baptized into the Faith of Jesus, the Master, and after Paul had placed his hands on them, the holy Spirit came on them, and they began to speak with 'tongues' and with prophetic inspiration. There were about twelve men in all.

Paul went to the Synagogue there, and for three months spoke out fearlessly, giving addresses, and trying to convince his hearers, about the kingdom of God. Some of them, however, hardened their hearts and refused to believe him, denouncing the Cause before the people. So Paul left them and withdrew his disciples, and gave daily addresses in the lecture-hall of Tyrannus. This went on for two years, so that all who lived in Roman Asia, Jews and Greeks alike, heard the Lord's Message.

God did miracles by Paul's hands of no ordinary kind; in fact people would carry home to the sick handkerchiefs or aprons that had touched his body, and their diseases would leave them and the wicked spirits go out of them. An attempt was made by some itinerant Jews who were exorcists to use the name of Jesus, the Master, over those who had wicked spirits in them.

[4] *Ps.* 118. 26.

"I adjure you," they said, "by Jesus, whom Paul preaches."
It was the seven sons of Sceva, a Jewish Chief Priest, who 14
were doing this; when the wicked spirit answered them: 15
"Jesus I acknowledge, and Paul I know, but you—who are you?"
Then the man, in whom this wicked spirit was, sprang upon 16
them, and mastering both of them, so completely overpowered them, that they ran out of the house, stripped of their clothes, and wounded. This incident came to the knowledge of all the 17
Jews and Greeks living at Ephesus; they were all awestruck, and the name of Jesus, the Master, was held in the highest honour. Many, too, of those who had become believers in 18
Christ came with a full confession of their practices; while a 19
number of people, who had practised magic, collected their books and burnt them publicly; and on reckoning up the price of these, they found it amounted to five thousand pounds.
In this irresistible way the Lord's Message kept spreading 20
and increasing in power.

Paul plans to visit Jerusalem and Rome.

When these events had become things of the 21
past, Paul resolved in his own mind to go on a journey through Macedonia and Greece, and then on to Jerusalem; "and after going there," he said, "I must visit Rome as well."
So he sent to Macedonia two of his helpers, Timothy and 22
Erastus, while he himself stayed for some time longer in Roman Asia.

The Riot at Ephesus.

Just about that time a great disturbance arose 23
about the Cause. A silversmith named Demetrius, 24
who made silver models of the shrine of Diana, and so gave a good deal of work to the artisans, got these men 25
together, as well as the workmen engaged in similar occupations, and addressed them.
"Men," he said, "you know that this trade is the source of 26
our prosperity, and your eyes and ears tell you that not only at Ephesus, but in almost the whole of Roman Asia, this Paul has convinced and won over great numbers of people by his assertion that those Gods which are made by hands are not Gods at all. So that not only is this business of ours likely to 27
fall into discredit, but there is the further danger that the Temple of the great Goddess Diana will be neglected, and she herself be in risk of being robbed of her magnificence—though all Roman Asia and the whole world worship her."
On hearing this, the men were greatly enraged, and began 28
shouting—"Great is Diana of the Ephesians!" The com- 29
motion spread through the whole city, and the people rushed

all together into the amphitheatre, dragging with them Gaius and Aristarchus, two Macedonians who were Paul's travelling companions. Paul wished to go into the amphi- 30
theatre and face the people, but the disciples would not let him, while some of the chief religious officials of the province, 31
who were friendly to him, sent repeated entreaties to him not to trust himself inside. Meanwhile some were shouting one 32
thing and some another, for the Assembly was all in confusion, most of those present not even knowing why they had met. Some of the crowd put forward Alexander, whom the Jews had 33
pushed to the front. He waved his hand to show that he wanted to speak in their defence to the people. But when 34
they recognised him as a Jew, one cry broke from them all, and they continued shouting for two hours—"Great is Diana of the Ephesians!"

The Mayor succeeded in quieting the crowd, and then 35
said:

"Men of Ephesus, who is there, I ask you, who needs to be told that this city of Ephesus is the Temple-Keeper of the great Diana, and of the statue which fell down from Jupiter? As these are undeniable facts, you ought to keep calm and do 36
nothing rash; for you have brought these men here, though 37
they are neither robbers of Temples nor blasphemers of our Goddess. If, however, Demetrius and the artisans who are 38
acting with him have a charge to make against any one, there are Court Days and there are Magistrates; let both parties take legal proceedings. But if you want anything more, it 39
will have to be settled in the regular Assembly. For I tell you 40
that we are in danger of being proceeded against for to-day's riot, there being nothing to account for it; and in that case we shall be at a loss to give any reason for this disorderly gathering."

With these words he dismissed the Assembly. 41

Paul again in Greece and Macedonia.

20 1 After the uproar had ceased, Paul sent for the disciples, and after words of encouragement to them, took his leave, and started on his journey to Macedonia. After going through those districts and speak- 2
ing many encouraging words to the disciples, he went into Greece, where he stayed three months. He was about to sail 3
to Syria, when a plot was laid against him by the Jews; so it was decided that he should return by way of Macedonia. He 4
was accompanied by Sopater the son of Pyrrhus, of Beroea, Aristarchus and Secundus from Thessalonica, Gaius of Derbe, and Timothy, as well as by Tychicus and Trophimus of Roman Asia. These men went to Troas and waited there for 5

Paul at Troas.

us; while we ourselves sailed from Philippi after 6
the Passover, and joined them five days later at Troas, where we stayed a week.

On the first day of the week, when we had met for the 7
Breaking of Bread, Paul, who was intending to leave the next
day, began to address those who were present, and prolonged
his address till midnight. There were a good many lamps in 8
the upstair room, where we had met; and a young man named 9
Eutychus, sitting at the window, was gradually overcome with
great drowsiness, as Paul went on with his address. At last,
quite overpowered by his drowsiness, he fell from the third
storey to the ground, and was picked up for dead. Paul went 10
down, threw himself upon him, and put his arms round him.

"Do not be alarmed," he said; "he is still alive."

Then he went upstairs again; and after the Breaking of Bread 11
and taking something to eat, he talked with them at great
length till daybreak, and then left. Meanwhile they had taken 12
the lad away alive, and were greatly comforted.

Paul goes on to Miletus.

We ourselves started first. We went on board 13
ship and sailed for Assos, our intention being to
take Paul on board there. This was his own
arrangement, as he intended to go by land himself. So when 14
he met us at Assos, we took him on board and went on to
Mitylene. The day after we had sailed from there, we arrived 15
off Chios, touched at Samos the following day, and the next
day reached Miletus; for Paul had decided to sail past 16
Ephesus, so as to avoid spending much time in Roman Asia.
He was making haste to reach Jerusalem, if possible, by the
Harvest Thanksgiving-day.

From Miletus, however, he sent to Ephesus and invited the 17
Officers of the Church; and when they came, he spoke to them 18
as follows:

"You know, without my telling you, the way in which I bore
myself towards you, always, from the very first day that I set
foot in Roman Asia. You know how I served the Master in 19
all humility, amid the tears and trials which fell to my lot
through the plots of the Jews. There was nothing of benefit 20
to you which I shrank from telling you, and I taught you in
public and in private, impressing strongly both upon Jews and 21
Greeks the repentance due to God, and the duty of faith in
Jesus, our Master. And now, from an impulse which I cannot 22
resist, I am here on my way to Jerusalem, not knowing what
will happen to me there, except that in town after town the 23
holy Spirit impresses upon me that imprisonment and troubles
are awaiting me. But then I count my life of no value to 24
myself whatever, provided that I may complete the course
marked out for me, and the task that was allotted me by Jesus,
the Master—which was to bear my earnest testimony to the
Good News of the mercy of God. And now, mark me, I am 25
quite aware that none of you will ever see my face again—you
among whom I have gone about proclaiming the Kingdom.

Therefore I declare to you this day, that I am not responsible 26
for the fate of any of you, for I have not shrunk from telling 27
you all that God purposes for you. Be watchful over your- 28
selves, and over the whole flock—of which the holy Spirit has
made you Officers-in-charge—so that you should act as shep-
herds of *the Church of God*, which *he bought* at the cost of his
own life. I know well that, after my departure, merciless 29
wolves will get in among you, who will not spare the flock;
and from among yourselves, too, men will arise, teaching per- 30
versions of truth, so as to draw away the disciples after them-
selves. Be on the watch, then, and remember how for three 31
years, night and day, I never ceased, even with tears, to warn
each one of you. And now I entrust you to the Lord and to 32
the Message of his mercy—a Message which has the power to
build up your characters, and to give you your *place* among
all those who have become God's People. I have never coveted any 33
one's gold or silver or clothing. You know, yourselves that not 34
only my wants were provided for, but that my companions
were provided for also, by these hands of mine. I left nothing 35
undone to show you that, like me, you ought to help the weak
by your labour, bearing in mind the words of Jesus, the Master,
how he said himself—'It is a far happier thing to give than to
receive.'"

When Paul had finished, he knelt down and prayed with 36
them all. Every one was in tears; and throwing their arms 37
round Paul's neck, they kissed him again and again, grieving 38
most of all over what he had said—that they would never see
his face again. Then they went with him to the ship to see
him off.

Paul sails to Tyre.

21 When we had torn ourselves away, and had set 1
sail, we made a straight run to Cos; the next day
we came to Rhodes, and from there to Patara.
There we found a ship crossing to Phoenicia, so we went on 2
board and set sail. After sighting Cyprus and leaving it on 3
the left, we sailed to Syria, and put into Tyre, for the ship was
to discharge her cargo there. So we found out the disciples 4
and stayed a week with them. Speaking under the influence
of the Spirit, they warned Paul not to set foot in Jerusalem.
However, when we had come to the end of our stay, we set 5
out on our journey, the whole of the disciples with their wives
and children escorting us out of the city. We knelt down on
the beach, and prayed, and then said good-bye to one another; 6
after which we went on board, and they returned home.

Paul at Caesarea.

After we had made the run from Tyre, we 7
landed at Ptolemais, and exchanged greetings
with the Brethren there, and spent a day with
them. The next day we left, and got as far as Caesarea, where 8

28 *Ps.* 74. 2. 32 *Deut.* 33. 3—4.

we went to the house of Philip, the Missionary, who was one of 'the Seven,' and stayed with him. He had four unmarried 9
daughters who were Prophetesses. During our visit, 10
which lasted several days, a Prophet, named Agabus, came down from Judaea, and came to see us. He took Paul's girdle, 11
and bound his own feet and hands with it, saying as he did so:

"This is what the holy Spirit says—'The man to whom this girdle belongs will be bound like this at Jerusalem by the Jews, and they will hand him over to the heathen.'"

When we heard that, we and the people of the place kept 12
entreating Paul not to go up to Jerusalem. It was then that 13
Paul made the reply:

"Why are you crying and breaking my heart like this? For my part, I am not only ready to go to prison, but to suffer death at Jerusalem for the Cause of Jesus, the Master."

So, as he would not yield, we left off persuading him, and said: 14
"The Lord's will be done."

Paul arrives at Jerusalem.

At the end of our visit, we packed up, and 15
started on our way up to Jerusalem. Some of the 16
disciples from Caesarea went with us, and conducted us to Mnason, a Cypriot disciple of long standing, with whom we were to stay. On our arrival at Jerusalem, the 17
Brethren there gave us a hearty welcome. The next day Paul 18
went with us to have an interview with James, at which the Officers of the Church were all present. After the usual 19
greetings, Paul related in detail all that God had done among the heathen through his efforts. After hearing what he had to 20
tell, they began praising God, and said to Paul:

"You see, Brother, that the Jews who have become believers in Christ may be numbered by tens of thousands, and they are all naturally earnest in upholding the Jewish Law. Now they 21
have heard it said about you, that you teach all Jews in heathen countries to discard Moses, for you tell them not to circumcise their children or even to observe Jewish customs. Very well 22
then, as they are certain to hear of your arrival, do what we 23
are going to suggest. We have four men here, who have of their own accord put themselves under a vow. Make friends 24
with these men, join in their abstinence, and bear their expenses, so that they will be able to complete their vows by shaving their heads; and then every one will see that there is no truth in what they have been told about you, but that, on the contrary, you yourself rule your life in obedience to the Jewish Law. As to the heathen who have become believers in 25
Christ, we ourselves have sent our decision that they should avoid food offered to idols, and blood, and the flesh of strangled animals, and unchastity."

On this Paul made friends with the men, and the next day joined them in their abstinence, and went into the Temple, with notice of the expiration of *the period of abstinence* so soon as the usual offering should have been made on behalf of each of them. 26

Paul's Arrest.

But just as the seven days were drawing to a close, the Jews from Roman Asia caught sight of Paul in the Temple, and began to excite all the people present. They seized Paul, shouting: 27 28

"Men of Israel! help! This is the man who is teaching everybody everywhere in opposition to our People, our Law, and this Place; and, what is more, he has actually brought Greeks into the Temple and has defiled this sacred Place."

(For they had previously seen Trophimus the Ephesian in Paul's company in the city, and were under the impression that Paul had taken him into the Temple.) The whole city was thrown into excitement; the people quickly collected, and seized Paul and dragged him out of the Temple, when the doors were immediately shut. They were bent upon killing him, when the news reached the Colonel of the garrison regiment, that the whole of Jerusalem was in commotion. So he instantly got together some officers and men, and ran down upon the crowd. When they saw the Colonel and his men, they stopped beating Paul. Then the Colonel went up and arrested Paul, and ordered him to be doubly chained; and proceeded to enquire who he was, and what he had been doing. Some of the people said one thing, and some another, and as he could get at nothing definite on account of the din, he ordered him to be taken into the barracks. When Paul reached the steps, he was actually being carried by the soldiers, owing to the violence of the mob; for the people were following in a mass, shouting: "Kill him!" 29 30 31 32 33 34 35 36

Just as he was about to be taken into the barracks, Paul said to the Colonel: 37

"May I have a word with you?"

"Do you know Greek?" the Colonel asked. "Are not you the Egyptian who once before raised a rebellion, and led the four thousand Bandits out into the desert?" 38

"No," Paul said, "I am a Jew of Tarsus in Cilicia, a citizen of a city of some note; and I beg you to give me permission to speak to the people." 39

The Colonel gave his permission, and Paul, standing on the steps, made signs with his hand to the people, and when comparative silence had been obtained, he spoke to them in Hebrew, as follows: 40

[26] *Num.* 6. 5.

Paul's Defence to the People of Jerusalem.

"Brothers and Fathers, listen to the defence which I am about to make." 1
When they heard that he was speaking to them in Hebrew, they were still quieter; and Paul went on: 2

"I am a Jew, a native of Tarsus in Cilicia, but I was brought up in this city under the teaching of Gamaliel, and trained in the strict system of our ancestral Law. I was as zealous in God's service as any of you who are here to-day. In my persecution of this Cause I did not stop even at the taking of life. I put in chains, and imprisoned, men and women alike— and that the High Priest himself and all the Council can testify. Indeed, I had letters of introduction from them to their brother Jews at Damascus, and I was on my way to that place, to bring those who were there, too, prisoners to Jerusalem for punishment. While I was still on my way and getting close to Damascus, about mid-day there suddenly flashed from the sky a great light all round me. I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' 'Who are you, my lord?' I replied. Then the voice said, 'I am Jesus of Nazareth whom you are persecuting.' The men with me saw the light, but did not hear the speaker's voice. Then I said, 'What am I to do, my lord?' 'Get up, and go into Damascus,' the Master said to me, 'and there you shall be told all that has been appointed for you to do.' In consequence of that dazzling light I could not see, but my companions led me by the hand, and so I reached Damascus. There a man named Hananiah, a strict observer of our Law, well spoken of by all the Jewish inhabitants, came to see me. Standing close to me, he said, 'Saul, my Brother, recover your sight.' And then and there I recovered my sight and looked up at him. Then he said, 'The God of our ancestors has appointed you to learn his will, and to see the Righteous One, and to hear words from his lips; for you shall be a witness for him to all the world of what you have just seen, and have heard. Why wait any longer then? Get up and have yourself baptized and your sins washed away, and invoke his name.' 3 4 5 6 7 8 9 10 11 12 13 14 15 16

While I was praying one day in the Temple after my return to Jerusalem, I fell into a trance and saw Jesus saying to me, 'Make haste and leave Jerusalem at once, because they will not accept your testimony about me.' 'Master,' I answered, 'these people know that I used to imprison and flog, in Synagogue after Synagogue, those who believed in you; and when the blood of your witness, Stephen, was being shed, I was myself standing by, assenting to it, and took charge of the clothes of those who were putting him to death.' 'Still you must go,' Jesus said to me, 'for I myself will send you far away to the heathen.'" 17 18 19 20 21

Paul's Claim as a Roman Citizen.

Up to this point the people had been listening to Paul, but at these words they called out: 22
"Kill him! A fellow like this ought not to have been allowed to live!"
They were shouting, tearing off their clothes, and throwing dust in the air, so the Colonel ordered Paul to be taken into 23 24
the barracks, with directions that he was to be examined under the lash, that he might find out the grounds they had for the outcry they were making against him. But just as they 25
had strapped him up to be flogged, Paul said to the Captain standing there:
"If a man is a Roman citizen and unconvicted, have you the right to flog him?"
On hearing what he said, the Captain went and reported it to 26
the Colonel.
"What do you mean to do?" he said. "This man is a Roman citizen."
So the Colonel went up to Paul and said: 27
"Tell me, do you mean that you are a Roman citizen?"
"Yes," Paul replied.
"I had to pay a heavy price for my position as citizen," said 28
the Colonel.
"I am one by birth," Paul rejoined.
Then those who were to have examined Paul left him at once, 29
and the Colonel himself, finding that Paul was a Roman citizen, was alarmed because he had put him in chains.

Paul before the High Council of the Jews.

On the next day the Colonel, wishing to find 30
out the real reason why Paul was denounced by the Jews, unbound him, and ordered the Chief Priests and the whole of the High Council to assemble, and then took Paul down and brought him before them. Paul looked hard at the Council, and began: 1 **23**
"Brothers, for my part, I have done what I believed to be my duty to God with a clear conscience, up to this very day."
At this, the High Priest Ananias ordered the people standing 2
near to strike him on the mouth; upon which Paul turned to 3
him and said:
"God will strike you, you white-washed wall! Are you sitting there to try me in accordance with law, and yet, in defiance of law, ordering them to strike me?"
The people standing near said to Paul: 4
"Do you mean to insult God's High Priest?"
"I did not know, Brothers, that it was the High Priest," 5
Paul said, "for Scripture says—'*Of the Ruler of your People thou shalt speak no ill.*'[5]"

[5] *Exod.* 22. 28.

Observing that some of those present were Sadducees and others Pharisees, Paul called out in the Council: 6

"Brothers, I am a Pharisee and a son of Pharisees. It is on the question of hope for the dead and of their resurrection that I am on my trial."

He had hardly said this when a dispute arose between the Pharisees and the Sadducees, and the Council was divided. 7
(For Sadducees say there is no such thing as a resurrection, and that there are no angels or spirits, while Pharisees believe in both.) So a great uproar ensued, and some of the Rabbis belonging to the Pharisees' side stood up and hotly protested: 8 9

"We find nothing whatever wrong in this man. Suppose a spirit did speak to him, or an angel——"

At this point the dispute was becoming so violent, that the Colonel, fearing that Paul would be really torn in pieces between them, ordered the Guard to go down among them and rescue him, and take him into the barracks. 10

On the following night the Master came and stood by Paul, and said: 11

"Courage! As you have borne witness for me in Jerusalem so well, you must do the same at Rome."

The Plot against Paul.

In the morning the Jews combined together, and took an oath that they would not eat or drink till they had killed Paul. There were more than forty in the plot; and they went to the Chief Priests and Councillors, and said: 12 13 14

"We have taken a solemn oath not to touch anything till we have killed Paul. So we want you now, with the consent of the Council, to suggest to the Colonel that he should bring Paul down before you, as though you intended to go more fully into the details of his case; but before he gets there we will be ready to make away with him." 15

But the son of Paul's sister, hearing of the plot, went to the barracks, and getting admitted, told Paul about it. So Paul called one of the Captains of the garrison and asked him to take the lad to the Colonel, as he had something to tell him. 16 17

The Captain went with the lad to the Colonel, and said: 18

"The prisoner Paul called me and asked me to bring this lad to you, as he has something to say to you."

The Colonel took the lad by the hand, and stepping aside, asked what it was he had to tell him. 19

"The Jews have agreed," the lad answered, "to ask you to bring Paul down before the Council to-morrow, on the plea of your making further enquiry into his case. But pray do not let them persuade you, for more than forty of them are lying in wait for him, who have taken an oath that they will not eat or drink, till they have made away with him; and they are at this very moment in readiness, in anticipation of your promise." 20 21

The Colonel then dismissed the lad, cautioning him not to say 22

a word to anybody of his having given him that information.

Paul sent to Felix at Caesarea.

Then he summoned two Captains, and ordered them to be prepared with two hundred infantry to go to Caesarea, as well as seventy troopers and two hundred lancers, by nine o'clock that night, and to have horses ready for Paul to ride, so that they might take him safely to Felix, the Governor. To him he wrote a letter, somewhat as follows— 23 24 25

> 'Claudius Lysias sends his compliments to His Excellency the Governor. 26
> The man whom I send with this had been seized by the Jews, and was on the point of being killed by them when I came upon them with the force under my command, and rescued him, as I learnt that he was a Roman citizen. Wishing to ascertain exactly the ground of the charges they made against him, I brought him before their Council, when I found that their charges were connected with questions of their own Law, but that there was nothing alleged involving either death or imprisonment. However, having information of a plot against the man, which was about to be put into execution, I am sending him to you at once, and have also directed his accusers to prosecute him before you.' 27 28 29 30

The soldiers, in accordance with their orders, took Paul over and conducted him by night to Antipatris; and on the next day, leaving the troopers to go on with him, they returned to their barracks. On arriving at Caesarea, the troopers delivered the letter to the Governor, and brought Paul before him. As soon as Felix had read the letter, he enquired from what province Paul was, and learning that he came from Cilicia, he said: 31 32 33 34

"I will hear all you have to say as soon as your accusers have arrived." 35

And he ordered Paul to be kept under guard in Herod's Government House.

Paul before Felix.

Five days afterwards the High Priest Ananias came down with some of the Councillors and a barrister named Tertullus. They had laid an information with the Governor against Paul, and when the hearing came on, Tertullus began his speech for the prosecution. 24 1 2

"We owe it to you, your Excellency," he said, "that we are enjoying profound peace, and we owe it to your foresight that this nation is constantly securing reforms—advantages which we very gratefully accept at all times and places. But—not to be tedious—I beg you, with your accustomed fairness, to listen to a brief statement of our case. We have found this man a public pest; he is one who stirs up disputes among the Jews 3 4 5

all the world over, and is a ringleader of the Nazarene heretics.
He even attempted to desecrate the Temple itself, but we 6
caught him; and you will be able, by examining him yourself 8
on all these points, to satisfy yourself as to the charges which
we are bringing against him."
The Jews also joined in, confirming the accuracy of his state- 9
ments. On a sign from the Governor, Paul made this 10
reply:

"Knowing, as I do, for how many years you have acted as
Judge to this nation, it is with confidence that I undertake my
own defence. For you can readily satisfy yourself that it is 11
not more than twelve days ago that I went up to worship at
Jerusalem, where my prosecutors never found me holding dis- 12
cussions with any one or causing a crowd to gather—
either in the Temple, or in the Synagogues, or about the
city; and they cannot establish the charges which they 13
are now making against me. This, however, I do acknowledge 14
to you, that, as a supporter of the Cause which they call
heretical, I worship the God of my ancestors. I believe
everything that is in accordance with the Law and that is
written in the Prophets; and I have confidence in God—a 15
confidence which they also cherish themselves—that there is
one day to be a resurrection of good and bad alike. This 16
being so, I do my best myself to have at all times a clear
conscience where either God or man is concerned. After 17
some years' absence I had come to bring charitable gifts to
my nation, and to make offerings; and it was while engaged 18
in these that they found me in the Temple, after completing a
period of abstinence, but without any crowd or disorder.
There were, however, some Jews from Roman Asia who ought 19
to have been here before you and have made any charge they
had against me—Or else let my opponents here say themselves 20
what they found wrong in me when I came before the Council,
except as to the one sentence that I shouted out as I stood 21
among them—'The resurrection of the dead is the question
about which I am on my trial before you to-day.'"
Felix, however, adjourned the case—though he had a fairly 22
accurate knowledge of all that concerned the Cause—with the
promise:

"When Colonel Lysias comes down, I will give my decision
in your case."
So he gave orders to the Captain in charge of him to keep 23
Paul in custody, but to relax the regulations, and not prevent
any of his personal friends from showing him attention.

After several days Felix came with his wife Drusilla, who 24
was herself a Jewess, and sending for Paul, listened to what
he had to say about faith in Christ Jesus. But while Paul was 25
discoursing about righteousness, self-control, and the coming
judgement, Felix became terrified, and broke in with—

"You may go for the present, but when I find an opportunity, I will send for you again."

He was all the time hoping for a bribe from Paul, and so he used to send for him pretty frequently and talk with him. 26

But after the lapse of two years Felix was succeeded by Porcius Festus; and wishing to curry favour with the Jews, he left Paul a prisoner. 27

Paul before Festus.

25 Festus having in due course taken over the governorship, left Caesarea three days later and went up to Jerusalem. There the Chief Priests and leading men among the Jews laid an information before him against Paul, and begged Festus to grant them a favour, which would be to Paul's injury—to send for him to Jerusalem. All the while they were plotting to make away with him on the road there. However, Festus answered that Paul was in prison at Caesarea, and that he himself would be leaving for that place shortly.

"So let the influential men among you," he said, "go down with me, and if there is anything that is wrong in the man, charge him formally with it."

After staying among them some eight or ten days, Festus went down to Caesarea. The next day he took his seat on the Bench, and ordered Paul to be brought before him. On Paul's appearance, the Jews who had come down from Jerusalem surrounded him, and made many serious charges, which they quite failed to establish, Paul defending himself with the plea that he had not committed any offence against the Jewish Law, or the Temple, or the Emperor. But as Festus wished to curry favour with the Jews, he interrupted Paul with the question:

"Would you like to go up to Jerusalem and be tried on these charges before me there?"

"No," Paul replied, "I am standing at the Emperor's Bar, the place where I ought to be tried. I have not wronged the Jews, as you yourself can see clearly enough. If, however, I have done wrong and have committed any offence deserving death, I do not ask to escape it; but if there is nothing in the accusations of these people, no one has power to give me up to them. I appeal to the Emperor."

Upon that, Festus, after conferring with his Council, answered: "You have appealed to the Emperor; to the Emperor you shall go."

Paul before Herod Agrippa II.

Some days later King Agrippa and Bernice came down to Caesarea, and paid a visit of congratulation to Festus; and as they were staying several days there, Festus laid Paul's case before the King.

"There is a man here," he said, "left a prisoner by Felix, about whom, when I came to Jersualem, the Jewish Chief 15
Priests and Councillors laid an information, asking at the same time for sentence upon him. My answer to them was, that it 16
was not the custom with Romans to give up any man to his accusers till the accused had met the accusers face to face, and had also had an opportunity of answering the charges brought against him. So they met here, and without loss of time I took 17
my seat on the Bench the very next day, and ordered the man to be brought before me. But when his accusers came forward, 18
they brought no charge of wrong-doing such as I had expected about him; but there were certain questions in dispute between 19
them about their own religion, and about some dead man called Jesus, whom Paul declared to be alive. And as I was 20
at a loss how to enquire into questions of this kind, I asked Paul if he would like to go up to Jerusalem, and be put upon his trial about them there. As, however, Paul appealed to 21
have his case reserved for the consideration of his Imperial Majesty, I ordered him back into custody, until I could send him to the Emperor."

"I should have liked," Agrippa said to Festus, "to hear this 22
man myself."

"You shall hear him to-morrow," Festus answered.

So the next day when Agrippa and Bernice had come in full 23
state and had entered the Audience Chamber, with the superior officers and the principal people of the city, by the order of Festus Paul was brought before them.

Then Festus said: 24

"King Agrippa, and all here present, you see before you the man about whom the whole Jewish people have applied to me, both at Jerusalem and here, loudly asserting that he ought not to be allowed to live any longer. I found, however, that he 25
had not done anything deserving death; so, as he had himself appealed to his Imperial Majesty, I decided to send him. But 26
I have nothing definite to write about him to my Imperial Master; and for that reason I have brought him before you, and especially before yourself King Agrippa, that, after examining him, I may have something to write. For it seems to me 27
absurd to send a prisoner, without at the same time stating the charges made against him."

So Agrippa turned to Paul and said: 1

"You are at liberty to speak for yourself."

At this, Paul stretched out his hand and began his defence.

"I have been congratulating myself, King Agrippa," he said, 2
"that it is before you that I have to make my defence to-day, with regard to all the charges brought against me by Jews, especially as you are so well versed in all the customs and 3
questions of the Jewish world. I beg you therefore to hear me with patience. My life, then, from youth upwards, 4

was passed, from the very first, among my own nation, and at
Jerusalem itself, and is within the knowledge of every Jew;
and they have always known—if they choose to give evidence— 5
that, in accordance with the very strictest form of our religion,
I lived a true Pharisee. Even now, it is for my hope in the 6
promise given by God to our ancestors that I am standing
my trial—a promise which our Twelve Tribes, by earnest 7
service night and day, hope to see fulfilled. It is for this
hope, your Majesty, that I am accused—and by Jews them-
selves! Why do you all hold it to be beyond belief that God 8
should raise the dead? However, I myself once thought 9
it my duty to oppose in every way the Cause of Jesus of
Nazareth; and I actually did so at Jerusalem. Acting on the 10
authority of the Chief Priests, I myself put many of the People
of Christ in prison, and when it was proposed to kill them, I
gave my vote for it. Time after time, in every one of their 11
Synagogues, I tried by punishments to force them to blaspheme.
I was so frantic against them, that I pursued them even to
towns outside Judaea. It was while I was travelling to 12
Damascus on an errand of this kind, entrusted with full powers
by the Chief Priests, that in the middle of the day, your Majesty, 13
I saw right in my path, coming from the sky, a light brighter
than the glare of the sun, which shone all round me and those
travelling with me. We all fell to the ground, and then I 14
heard a voice saying to me in Hebrew—'Saul, Saul, why are
you persecuting me? You are punishing yourself by kicking
against the goad.' 'Who are you, my lord?' I asked. 'I am 15
Jesus, whom you are persecuting,' the Master said; 'but get 16
up; *stand upright*, for I have appeared to you for the express
purpose of appointing you to work for me, and to bear witness
to the revelations of me which you have already seen, and to
those in which I shall yet appear to you, when *delivering you* 17
from your own people and *from the heathen. It is to them that
I am now sending you, to open* their *eyes*, and to turn them from 18
darkness to light, and from the power of Satan to God, so that
they may receive pardon for their sins, and a *place* among *those
who have become God's People*, by faith in me.' After that, 19
your Majesty, I did not fail to obey the heavenly vision; but 20
on the contrary, first to those at Damascus and Jerusalem, and
then through the whole of Judaea, and to the heathen as well,
I began to preach repentance and conversion to God, and a
life befitting their repentance. This is why the Jews seized 21
me in the Temple, and made attempts to kill me. However I 22
have received help from God to this very day, and so I stand
here, and bear my testimony to high and low alike— without
adding a word to what the Prophets, as well as Moses, declared
should happen—that the Christ had to suffer, and that he was 23

16 *Ezek.* 2, 1. 17 1 *Chron.* 16. 35. 17—18 *Isa.* 42. 7, 16; *Deut.* 33. 3, 4.

to be the first, by rising from the dead, to bring news of light to our nation and to the heathen."

While Paul was making this defence, Festus called out loudly : 24

"You are mad, Paul; your great learning is driving you mad."

"No, I am not mad, your Excellency," he replied; "on the contrary, the statements I am making are true and sober. 25
Indeed his Majesty knows all about these matters, so I speak before him without constraint. I am sure that there is nothing 26
whatever of what I have been telling him that has escaped his attention; for this has not been done in a corner. Do you 27
believe the Prophets, your Majesty? I know you do."

But Agrippa said to Paul : 28

"You are very soon trying to make a Christian of me!"

"Whether it is soon or late," Paul answered, "I would to God 29
that not only you, but all who are listening to me, might to-day become just what I am myself—except for these chains!"

Then the King rose, with the Governor and Bernice and 30
those who had been sitting with them, and after retiring, they 31
talked the case over among themselves.

"There is nothing," they said, "deserving death or imprisonment in this man's conduct"; and, speaking to Festus, Agrippa 32
added :

"The man might have been discharged, if he had not appealed to the Emperor."

Paul's Voyage to Rome.

As it was decided that we were to sail to Italy, 1
Paul and some other prisoners were put in charge of a Captain of the Imperial Regiment, named Julius. We went on board a ship from Adramyttium, which 2
was on the point of sailing to the ports along the coast of Roman Asia, and put to sea. Aristarchus, a Macedonian from Thessalonica, went with us. The next day, we put into Sidon, 3
where Julius was kind to Paul, and allowed him to go and see his friends and receive their hospitality. Putting to sea again, 4
we got under the lee of Cyprus, because the wind was against us; and after crossing the sea of Cilicia and Pamphylia, we 5
put into Myra in Lycia. There the Roman Captain 6
found an Alexandrian ship on her way to Italy, and put us on board of her. For several days our progress was slow, and it 7
was only with difficulty that we arrived off Cnidus. As the wind was still unfavourable, when we came off Cape Salmone, we got under the lee of Crete, and with difficulty, by keeping 8
close in shore, we reached a place called 'Fair Havens,' near which was the town of Lasea.

This had taken a considerable time, and sailing was already 9

dangerous, for the Fast was already over; and so Paul began to warn them.

"Friends," he said, "I see that this voyage will be attended with damage and much loss—loss, not only of the cargo and the ship, but of our own lives also." 10

Captain Julius, however, paid more attention to the sailing-master and the ship's captain than to what was said by Paul. 11

And as the harbour was not a suitable one to winter in, the majority were in favour of sailing further, in the hope of being able to reach Phoenix, and winter there. Phoenix was a Cretan harbour open to the north-east and south-east. 12

So when a light wind sprang up from the south, thinking that they had secured their object, they weighed anchor and kept along the coast of Crete, close in shore. But shortly afterwards a perfect hurricane came down on us off the land—a North-Easter, as it is called. The ship was caught by it and was unable to keep her head to the wind, so we had to give way and let her drive before it. Running under the lee of a small island called Cauda, we only just managed to secure the ship's boat, and after hoisting it on board, the men used cables to brace the ship. But, afraid of being driven on to the Syrtis Sands, they lowered the yard and drifted under bare poles. So violently were we tossed about by the storm, that the next day they began throwing the cargo overboard, and on the day after, they threw out the ship's tackle with their own hands. As neither sun nor stars were visible for several days, and as the gale still continued severe, all hope of our being saved was at last reluctantly abandoned. 13 14 15 16 17 18 19 20

It was then, when they had gone a long time without food, that Paul stepped forward, and said: 21

"Friends, you should have listened to me, and not have sailed from Crete and so incurred this damage and loss. Yet even as things are, I urge you not to lose heart, for there will not be a single life lost among you—nothing but the ship. For last night an angel of the God to whom I belong, and whom I serve, came and stood by me, and said—'Do not be afraid, Paul; you are to appear before the Emperor, and I assure you that God has given you the lives of all your fellow-voyagers.' So do not lose heart, friends, for I can trust God that things will be exactly as I have been told. We shall, however, have to be wrecked on some island." 22 23 24 25 26

It was now the fourteenth night of the storm, and we were being driven about in the Ionian Sea, when, about midnight, the sailors began to suspect that they were drawing near land. So they took soundings, and found twenty fathoms of water. After waiting a little, they took soundings again, and found only fifteen. Then, as they were afraid of our being wrecked upon some rocky coast, they let go four anchors from the stern, and longed for day to come. 27 28 29

The sailors wanted to 30

leave the ship, and had therefore lowered the boat, on pretence of running out anchors from the bows, when Paul said to Captain Julius and his men:

"Unless the sailors remain on board, you cannot escape."

Upon that the soldiers cut the ropes which held the boat, and allowed her to drift away. In the interval before day-break Paul kept urging them all to take something to eat.

"It is a fortnight to-day," he said, "that, in your anxiety, you have gone without meals, hardly touching anything at all. So I urge you to take something to eat; indeed it is necessary for your safety, for not one of you will lose even a hair of his head."

With these words he took some bread, and after thanking God before them all, broke it in pieces, and began to eat; and the men all felt cheered and had something to eat themselves. There were seventy-six of us on board, all counted. When they had had enough, they began lightening the ship by throwing the corn into the sea. When daylight came, they could not make out what land it was, but observing a creek in which there was a beach, they consulted as to whether they could run the ship safely into it. So they cast off, and abandoned the anchors, and at the same time unlashed the gear of the steering oars, hoisted the foresail to the wind, and headed for the beach. They got, however, into a kind of channel, and there ran the ship aground. The bows stuck fast and could not be moved, while the stern began breaking up under the strain. The advice of the soldiers was that the prisoners should be killed, for fear any of them should swim away and make their escape. But Captain Julius, anxious to save Paul, prevented their carrying out their intention, and ordered that those who could swim should be the first to jump into the sea and try to reach the shore; and as to the rest, that some should get on planks, and others cling to different pieces of the ship. In these various ways every one managed to get safely ashore.

Paul is shipwrecked.

When we were all safe, we found out that the island was called Malta. The natives showed us extraordinary kindness, for they lit a fire and took us all under shelter, because it had come on to rain and was cold. Paul had gathered a quantity of dry sticks and laid them on the fire, when a viper, driven out by the heat, fastened on his hand. When the natives saw the creature hanging from his hand, they said to one another:

"Evidently this man is a murderer, for though he has been saved from the sea, Justice has not allowed him to live."

However Paul shook the creature off into the fire, and was none the worse. The natives were expecting inflammation to set in, or that he would suddenly fall dead; but after waiting

Paul at Malta.

for a long time, and seeing nothing unusual happening to him, they changed their minds and said that he was a God.

In that neighbourhood there was an estate belonging to the 7
Governor of the island, whose name was Publius. He took us up to his house, and for three days entertained us most courteously. It happened that Publius' father was lying ill of 8
fever and dysentery. So Paul went to see him; and after praying, he placed his hands on him and cured him. After 9
this, all the people in the island who had any complaints came to Paul, and were cured. They also presented us with many 10
gifts, and they put supplies of necessaries on board when we set sail.

Paul's Voyage to Rome continued.

We set sail, after three months, in a ship that had 11
wintered at the island. She was an Alexandrian vessel, and had the Twin Sons of Jupiter for her figure-head. We put in at Syracuse and stayed there three 12
days, and from there we worked to windward and so got to 13
Rhegium. A day later a south wind sprang up and took us to Puteoli in two days. There we found some of the Brethren, 14
and were invited to stay a week with them; after which we went on to Rome. The Brethren there had heard about us, 15
and came out as far as the Market of Appius and the Three Taverns to meet us. At sight of them Paul thanked God and was much cheered.

On our reaching Rome, Paul was allowed his liberty, except 16
for the soldier who was in charge of him.

Paul at Rome.

Three days after our arrival, Paul invited the 17
leading Jews to meet him; and when they came, he spoke to them as follows:

"Brothers, although I had done nothing hostile to the interests of our nation or our ancestral customs, I was yet sent from Jerusalem as a prisoner and handed over to the Romans, who, for their part, when they had examined me, were ready 18
to release me, because there was nothing in my conduct deserving death. But as the Jews opposed my release, I was 19
forced to appeal to the Emperor—not, indeed, that I had any charge to make against my own nation. This then is my 20
reason for inviting you to come and see and talk with me; because it is for the sake of the Hope of Israel that I am here in chains."

"We, on our side," was their reply, "have not had any letter 21
about you from Judaea, nor have any of our brother Jews come and reported or said anything bad about you. But we shall be 22
glad to hear from you what your views are, for, with regard to this heresy, we are well aware that it is spoken against on all sides."

They then fixed a day with him, and came to the place 23
where he was staying, in even larger numbers, when Paul
proceeded to lay the subject before them. He bore his testi-
mony to the Kingdom of God, and tried to convince them
about Jesus, by arguments drawn from the Law of Moses and
from the Prophets—from morning till evening. Some 24
were inclined to accept what he said; others, however, re-
jecting it. So, as they disagreed among themselves, they 25
began to disperse, Paul adding this one remark—

"How true was the declaration made by the holy Spirit,
through the Prophet Isaiah to your ancestors—

'*Go to this nation and say—* 26
"*You will hear with your ears without ever understanding,*
And though you have eyes, you will see without ever perceiving.
For the mind of this nation has grown dense, 27
And their ears are dull of hearing,
Their eyes also have they closed;
Lest some day they should perceive with their eyes,
And with their ears should hear,
And in their mind should understand, and should turn—
And then I should cure them."'

Understand, then, that this *Salvation* of God was sent to the 28
heathen; and they will listen."

Paul stayed two whole years in a house which he rented for 30
himself, welcoming all who came to see him, proclaiming the 31
Kingdom of God, and teaching all about Jesus Christ, the
Master, with perfect fearlessness, and unmolested.

26—27 *Isa.* 6. 9—10. 28 *Ps.* 67. 2.

GROUP I.

THE FIRST LETTER TO THE THESSALONIANS.

THE SECOND LETTER TO THE THESSALONIANS.

TO THE THESSALONIANS—I.

ST. PAUL'S FIRST LETTER TO THE THESSALONIANS.

WRITTEN FROM CORINTH ABOUT 52 A.D.

THESSALONICA, now the Turkish town of Salonica, was an important seaport in Macedonia, on the great high-road by which trade travelled between Europe and Roman Asia. Attracted, probably, by its large Jewish population and by its admirable position as a centre for the diffusion of his Message, the Apostle Paul visited the town in the course of his second missionary tour (Acts 17), preaching in the Synagogue and working at his trade as a tent-maker (I. Thess. 2. 9; II. Thess. 3. 8). At the end of three weeks he had gained many converts, but then his unbelieving countrymen succeeded in stirring up a furious commotion against him and his companions. The mob stormed the house in which they were staying, and Paul and Silas barely escaped with their lives. Leaving Thessalonica they travelled on to Beroea, and thence to Athens and Corinth. But while at Athens, news reached the Apostle that the little Christian community from whom he had thus been compelled to part were themselves suffering terrible persecution. Upon hearing this, the keen interest which he felt in their welfare made him eager to return to them (2. 18). But finding that this was impossible at present, he sent Timothy to them to obtain further information and to comfort and encourage them amidst their sufferings (3. 2). Upon Timothy's return to Corinth, bringing a report which was for the most part gratifying, the Apostle wrote this Letter.

TO THE
THESSALONIANS—I.

I.—Greeting and Thanksgiving.

To the Thessalonian Church in union with God the Father 1 1
and the Lord Jesus Christ,
From Paul, Silas, and Timothy.
May God bless you and give you peace.

We are continually mentioning you in our prayers and 2
thanking God for you all; for in the presence of our God and 3
Father, we never fail to recall the efforts that have resulted
from your faith, the toil prompted by your love, and the patient
endurance sustained by your hope in our Lord Jesus Christ.
Brothers, God loves you, and we are sure that he has chosen 4
you; for the Good News that we brought came home to you, 5
not merely as so many words, but with a power due to the
influence of the holy Spirit; and it carried with it full con-
viction. Nor have you forgotten the life we lived among you
for your good. And you on your part began to copy not only 6
us but the Master also; and in spite of much suffering you
welcomed the Message with a gladness inspired by the holy
Spirit. By all this you became an example to every one 7
throughout Macedonia and Greece who had accepted the
Faith. For it was from you that the Lord's Message resounded 8
throughout Macedonia and Greece, and besides that, the story
of your faith in God has spread far and wide; so that there is
no need for us to say anything about it. Indeed, in speaking 9
about us, people of their own accord tell of the successful visit
which we paid you, and how, leaving your idols, you turned
to God and became servants of the true and ever-living God,
and are now awaiting the Coming from Heaven of his Son 10
whom he raised from the dead—Jesus, our deliverer from the
punishment which is impending.

II.—The Apostle's Relations with his Converts.

Yes, Brothers, you know without being reminded that our visit to you was not without results. On the contrary, although we had, as you know, experienced suffering and ill-treatment at Philippi, we had the courage, by the help of our God, to tell you God's Good News in spite of great opposition. For our appeal to you was not based on a delusion, nor was it made from unworthy motives, or with any intention of misleading you. But we have been regarded by God as worthy to be entrusted with the Good News, and therefore we tell it. Our wish is not to please men, but to please God who *tests* our *hearts*. Never at any time, as you know, did we use the language of flattery, or make false professions in order to hide selfish aims. God will bear witness to that. Nor were we eager to win honour from men, either from you or from any one else, although, as Christ's Apostles, we might have stood on our dignity. But we lived among you with a childlike simplicity; we were like a woman nursing her own children. In our strong affection for you, that seemed the best way of sharing with you, not only God's Good News, but our very lives as well—so dear had you become to us. You will not have forgotten, Brothers, our labour and toil. Night and day we worked at our trades, in order not to be a burden to any of you, while we proclaimed to you God's Good News. You will bear witness, and God also, that our relations with you who believed it were pure, and upright, and beyond reproach. Indeed you know that, like a father with his own children, we used to encourage and comfort every one of you, and solemnly plead with you. We urged you to make your daily lives worthy of God who is calling you into his Kingdom to share in his Glory.

This, too, is a reason why we also never fail to thank God—because in receiving the teaching that you had from us, you accepted it, not as the teaching of man, but as—what it really is—the teaching of God, who is even now at work within you who have accepted the Faith. You, Brothers, began to copy the example of the Churches of God in Judaea that are in union with Jesus Christ; for you, in your turn, suffered at the hands of your fellow-citizens, in the same way as they did at the hands of the Jews—the men who not only killed the Lord Jesus, but persecuted the Prophets and us. They do not try to please God, and they are enemies to all the world, for they try to prevent us from speaking to the heathen with a view to their Salvation, and so are always *increasing the measure* of their *iniquity*. But God's judgement has overtaken them at last!

[4] *Jer.* 11. 20. [16] *Gen.* 15. 16.

As for ourselves, Brothers, our having been absent from you 17
even for a short time—though in body only, and not in spirit—
made us all the more eager to see your faces again ; and the
longing to do so was strong upon us. Therefore we made up 18
our minds to come to see you—at least I, Paul, did more than
once—but Satan put difficulties in our way. For what hope or 19
happiness will be ours, or what crown shall we have to boast
of, in the presence of Jesus, our Lord, when he comes, if it be
not you ? Indeed you are already our pride and our delight ! 20

And so, as we could bear it no longer, we made up our 1 3
minds to remain behind alone at Athens, and sent Timothy, 2
our Brother and God's Minister in the Cause of the Good News
of the Christ, to strengthen you, and to encourage you in your
faith, so that none of you should be shaken by the troubles 3
through which you are passing. You know, without my
telling you, that we are destined to meet with such things.
Indeed, while we were with you, we warned you beforehand 4
that we were certain to encounter trouble. And so it proved,
as you know. Therefore, since for my part I could no longer 5
endure the uncertainty, I sent to make inquiries about your
faith, fearing that the Tempter might have tempted you, and
that so our toil might prove of no avail. It is true that 6
when Timothy recently returned to us from you with good
news of your faith and love, and told us how kindly you think
of us—always longing, he said, to see us, just as we are longing
to see you—we felt encouraged about you, Brothers, on hearing 7
it. We felt encouraged at your faith, in spite of all our diffi-
culties and troubles. For to know that you are holding fast to 8
the Master is new life to us. How can we thank God enough 9
for all the happiness that you are giving us in the sight of our
God? Night and day we pray most earnestly that we may see 10
you face to face, and make good any deficiencies in your faith.

May our God and Father himself and Jesus, our Lord, make 11
the way plain for us to come to you. And as for you, may the 12
Lord fill your hearts to overflowing with love for one another
and for everybody, just as our hearts are filled with love
for you. Then your characters will be strengthened and your 13
holiness of life put beyond reproach, in the sight of our God
and Father, at the Coming of our Lord Jesus, with all his
Holy Ones.

III.—Practical Exhortations.

Further, Brothers, we beg and exhort you in the name of 1 4
Jesus, our Lord, to carry out more fully than ever all that you
have learnt from us as to what your daily life must be, if it is
to please God—and indeed it is that already. For you have 2
not forgotten the directions that we gave you on the authority
of Jesus, our Lord.

This, I tell you, is God's purpose—that you should be holy. 3
His will is that you should keep from all immorality; that each 4
of you should see the duty of making one woman his wife,
purely and honourably, and not for the mere gratification of 5
his passions, *like the heathen who know nothing of God;* and that 6
none of you should over-reach or take advantage of his Brother
in such a matter. *The Lord takes vengeance* upon all who do
such things, as we have already warned you and solemnly
declared. For God's Call to us does not allow an impure life, 7
but demands holiness. Therefore those who treat this warn- 8
ing with contempt are treating with contempt, not man, but
God who *gives you his* holy *Spirit.*

On the subject of love for the Brethren there is no need to 9
write to you; for you, at any rate, have been taught by God to
love one another. And indeed that is the very way in which 10
you already act towards all the Brethren throughout Macedonia.

Yet, Brothers, we urge you to still further efforts. Make it 11
your ambition to live quietly, and to attend to your own busi-
ness, and to work with your hands, as we directed you; so that 12
your conduct may win respect from outsiders, and that you
may not be in want of anything.

IV.—The Dead in Christ and the Coming of the Lord.

As regards those who have passed to their rest, we do not 13
wish you, Brothers, to be in ignorance for fear your grief
should be like that of others, who have no hope. For since 14
we believe that Jesus died and rose again, it follows that God
will bring with Jesus those who through him have passed to
their rest. This is what we have to tell you on the 15
authority of the Lord—that those of us who shall still be living
at the Coming of the Lord will have no advantage over those
who have passed to their rest. For, with a loud summons, 16
with the shout of an archangel, and with the trumpet-call of
God, the Lord himself will come down from Heaven. Then, 17
first, those who died in union with Christ will rise; and after-
wards we who shall still be living shall be caught up in the
clouds, in company with them, to meet the Lord in the air;
and so we shall be with him always. Comfort one 18
another, therefore, with what I have told you.

But with regard to the exact time and date, there is no need, 1
Brothers, for any one to write to you. You yourselves know 2
quite well that the Day of the Lord will come just as a thief
comes in the night. When people are saying 'All is quiet and 3
safe,' it is then that, like birth-pains upon a woman with child,
ruin comes suddenly upon them, and there will be no escape!

[5] *Ps.* 79. 6; *Jer.* 10. 25. [6] *Ps.* 94. 1. [8] *Ezek.* 37. 14.

You, however, Brothers, are not in darkness, that the daylight 4
should take you by surprise as if you were thieves. All of you, 5
at least, are at home in the Light and in the Day. We
do not belong to the night, nor to darkness. Therefore we 6
must not sleep like others do. On the contrary, we must be
watchful and self-controlled. It is at night that people sleep, 7
and at night that drunkards get drunk. But we, who belong 8
to the Day, must control ourselves, and *put on* faith and love
as *a breastplate*, and the hope of *Salvation* as *a helmet*. For God 9
did not destine us for punishment, but to obtain Salvation
through Jesus Christ, our Lord; who died for us, so that, 10
whether we remain alive or have fallen asleep, we may live
with him. Therefore encourage one another, and try 11
to build up each other's characters, as indeed you are doing.

V.—Further Exhortations, and Farewell.

Further, we beg you, Brothers, to show regard for those 12
who toil among you and are your leaders in the Lord's
service, and give you counsel. You should hold them in the 13
greatest esteem and affection for the sake of their work. Live
at peace with one another. We entreat you also, 14
Brothers, to warn the disorderly, comfort the faint-hearted,
give a helping hand to the weak, and be patient with every one.
Take care that none of you ever pays back wrong with wrong. 15
On the contrary, in your dealings with one another and with
everybody, always follow the kindest course. Always 16
be joyful; never cease to pray; under all circumstances thank 17, 18
God. For this is his will for you as made known in Christ
Jesus. Do not stifle the voice of the Spirit; do not make light 19, 20
of prophetic gifts. Bring everything to the test; cling to 21
what is good; *hold aloof from every* form of *wickedness*. 22
May God himself, the giver of peace, make you perfectly holy; 23
and may your spirits, souls, and bodies be kept perfect and
faultless until the Coming of Jesus Christ, our Lord. He who 24
calls you may be trusted; he will complete his work.

Brothers, pray for us. 25

Greet all the Brothers with a sacred kiss. I adjure 26, 27
you in the Lord's name to have this letter read to all the
Brethren.

May the blessing of Jesus Christ, our Lord, be with you. 28

[8] *Isa.* 59. 17. [22] *Job* 1. 1; 2. 3.

TO THE THESSALONIANS—II.

ST. PAUL'S SECOND LETTER TO THE THESSALONIANS.

WRITTEN FROM CORINTH ABOUT 53 A.D.

It is probable that about a year intervened between the Apostle's two Letters to this Macedonian Church. The Thessalonians had somewhat misunderstood what he had said in the first Letter as to the nearness of the time of Christ's Return to the earth, and idleness and disorder had become prevalent among them as the result. St. Paul wrote this second Letter to correct the misunderstanding, and to urge them to fortitude, calmness, and industry.

TO THE
THESSALONIANS—II.

I.—Greeting, and Thanksgiving in view of the Lord's Return.

To the Thessalonian Church in union with God our Father and the Lord Jesus Christ,
1 1

From Paul, Silas, and Timothy.

May God, the Father, and the Lord Jesus Christ bless you and give you peace.
2

Brothers, it is our duty to be always thanking God about you. 3
This is but right, considering the wonderful growth of your faith, and because, without exception, your love for one another is continually increasing. So much is this the case 4
that, of our own accord, as we move among the Churches of God, we speak with pride about the patience and faith which you have shown in spite of all the persecutions and troubles that you are enduring. These persecutions will 5
vindicate God's justice as a judge, and as the result of them, you will be reckoned worthy of God's Kingdom, for the sake of which you are now suffering. For God deems it just to 6
repay with trouble those who bring trouble on you, and to give 7
rest to you who are enduring trouble, as well as to us, at the Appearing of the Lord Jesus. He will come from Heaven with his mighty angels, *in flaming fire*, and will *inflict punish-* 8
ment upon those who refuse to know God, and *upon those who turn a deaf ear* to the Good News of Jesus, our Lord. These men 9
will pay the penalty of an enduring death and banishment *from the presence of the Lord and from the glorious manifestation of his might, when he comes in order to be honoured in his People*, and 10
admired in all who have learnt to believe in him, through believing the testimony that we gave you—as he will be *on That Day*. In view of this our constant prayer for you 11
is that our God may count you worthy of the Call that you

8 *Isa.* 66. 14—15; *Jer* 10. 25; *Ps.* 79. 6. 9—10 *Isa.* 2. 10, 11, 19, 21; *Ps.* 89. 7; 68. 35 (Septuagint); *Isa.* 49. 3.

have received, and by his power bring to their full perfection your delight in all goodness and the work that results from your faith. *Then will the name* of Jesus, our Lord, *be honoured in you*, and you in him—such is the mercy of our God and the Lord Jesus Christ. 12

II.—The Lord's Return, and the 'Man of Sin.'

As to the Coming of Jesus Christ, our Lord, and our being gathered to meet him, we beg you, Brothers, not lightly to let your minds become unsettled, nor yet to be alarmed by any so-called 'inspired' statement, or by any message, or by any letter, purporting to come from us, to the effect that the Day of the Master is here. Do not let any one deceive you, try as they may. For come it will not, until after the Great Apostasy and the appearing of that Incarnation of Wickedness, who is born for destruction, and who opposes himself to *every* one that is spoken of as a *God* or as an object of worship, *and so exalts himself above* them that *he seats himself in the* Temple *of God*, and displays himself as actually being God! Do you not recollect how, when I was with you, I used to speak to you of all this? And you know now what the restraining influence is which prevents his appearing before his appointed time. Wickedness, indeed, is already at work in secret; but only until he who is at present exercising restraint is removed out of the way. Then will *Wickedness Incarnate* appear, but the Lord Jesus *will destroy* him *with the breath* of his lips and bring him to nothing by the splendour of his Coming. For at the Coming of the Lord there will be great activity on the part of Satan, in the shape of all kinds of deceptive miracles, signs, and marvels, as well as of wicked attempts to delude—to the ruin of those who are on their way to destruction, because they have never received and loved the Truth to their own Salvation. This is why God is sending upon them a misleading influence to cause them to believe what is intended to deceive them; and so sentence will be passed on all those who refuse to believe the Truth, but find pleasure in wickedness. 1 2 3 4 5 6 7 8 9 10 11 12

III.—Exhortation, Prayer, and Farewell.

Brothers, *whom the Lord loves*, we, for our part, ought to be always thanking God concerning you, for, from the first, God chose you for Salvation through the purifying influences of his Spirit, and through your belief in the Truth. It was to this that you were called by the Good News which we brought you, with a view to your attaining to the glory of Jesus Christ, 13 14

12 *Isa.* 66. 5. 4 *Dan.* 11. 36—37; *Ezek.* 28. 2. 8 *Isa.* 11. 4; *Job.* 4. 9.
13 *Deut.* 33. 12.

our Lord. Well then, Brothers, stand firm, and hold fast by 15
the truths that we brought you, whether you learnt them from
us by word of mouth or by letter. And may our Lord 16
Jesus Christ himself, and God our Father, who loved us and,
in his mercy, gave us unfailing comfort and good ground for
hope, comfort your hearts and strengthen you to persevere in 17
doing and saying all that is right.

In conclusion, Brothers, pray for us—pray that the Lord's 1 3
Message may spread rapidly, and everywhere be received with
honour as it was among you; and that we may be preserved 2
from wrong-headed and wicked men—for it is not every one
who accepts the Faith. The Lord, however, is faithful, 3
and he will give you strength, and guard you from Evil. And 4
when we think of you, our confidence in the Lord leads us to
believe that you are doing, and will do, what we direct you.
May the Lord lead you to a heartfelt love for God, 5
and to a stedfastness like that of the Christ.

Further, Brothers, we also bid you on the authority of 6
the Lord Jesus Christ, to have no dealings with any Brother
who is living an ill-regulated life and one not in agreement
with the teaching which you received from us. For you 7
already know that you ought to copy our example. When we
were with you, our conduct was not ill-regulated, nor did 8
we eat any one's bread without paying for it. Night and
day, with labour and toil, we used to work at our trades, in
order not to be a burden upon any of you. This was not 9
because we had not a right to receive support, but our object
was to give you in our conduct a pattern for you to copy.
Indeed, when we were with you, the principle we laid down 10
for you was—'If a man does not choose to work, then he
shall not eat.' The fact is that we hear there are people 11
among you who are living ill-regulated lives, and who, instead
of attending to their own business, are mere busy-bodies. All 12
such people we urge, and we beg it of them in the name of the
Lord Jesus Christ, quietly to attend to their business and so earn
their own living. Brothers, you must not grow weary 13
of doing what is right. If any one disregards what we have 14
said in this letter, note that man and avoid his company,
so that he may feel ashamed. Yet do not think of him as an 15
enemy, but caution him as you would a Brother. May the 16
Lord, from whom all peace comes, give you his peace at
all times and in all ways. May he be with you all.

I, Paul, add this farewell in my own handwriting. Every 17
letter of mine is signed in this way. This is the way in which
I write. May the blessing of Jesus Christ, our Lord, be with 18
you all.

GROUP II.

THE LETTER TO THE ROMANS.

THE FIRST LETTER TO THE CORINTHIANS.

THE SECOND LETTER TO THE CORINTHIANS.

THE LETTER TO THE GALATIANS.

TO THE ROMANS.

ST. PAUL'S LETTER TO THE ROMANS.

WRITTEN FROM CORINTH 58 A.D.

ST. PAUL had often wanted to visit Rome, but up to the time of writing this Letter he had been prevented by various causes from doing so (1. 11, 13; Acts 19. 21). At last there seemed to be a probability of his long-cherished hope being realized. In the course of his third missionary tour he was in Corinth, and was about to go to Jerusalem to carry to the poor Christians there the charitable contributions of several other Churches. Upon leaving Jerusalem it was his intention to visit Spain, and he hoped to spend a short time in Rome on the way (15. 24). He wrote the present Letter in anticipation of this journey to the West and for the purpose of putting in writing beforehand a full statement of certain important Truths.

TO THE
ROMANS.

I.—Greeting.

To all at Rome who are dear to God and have been called to become Christ's People, 1–7 1

From Paul, a servant of Jesus Christ and a duly called Apostle. I have been set apart to tell God's Good News, promised long ago by his Prophets in the sacred writings, concerning his Son, Jesus Christ, our Lord; who, as regards his earthly parentage, was descended from David, but as regards the Spirit of holiness which was in him, was miraculously proved to be the Son of God by his resurrection from the dead. It is through him that we received our Apostolic office, in order to secure for his Cause submission to the Faith among all nations. And included among these you yourselves are to be found, having received a Call from Jesus Christ.

May God, our Father, and the Lord Jesus Christ bless you and give you peace.

II.—Thanksgiving, and Explanation of the Apostle's Delay in visiting Rome.

First I thank my God through Jesus Christ about all of you, 8
because the report of your faith is spreading throughout the
world. God, to whom I render spiritual service in the work of 9
telling the Good News of his Son, will bear me witness that I
never omit to mention you when I pray, asking, as I do, that 10
if God be willing, I may some day at last find the way open to
visit you. For I am longing to see you, in order to impart to 11
you some spiritual gift and so give you fresh strength—in other 12
words, that both you and I may find encouragement in each
other's faith. I should like you to know, Brothers, that I have 13

many times intended coming to see you, but till now I have been prevented. For I want to find among you some fruit of my labours as I have already done among other nations.

III.—Acceptance with God due to Faith.

I have a duty both to Greeks and to uncivilized nations, both 14
to clever and to simple-minded people. And so, as far as lies 15
in my power, I am eager to tell the Good News to you who are
in Rome. For I am not ashamed of the Good News. It is 16
the power by which God brings Salvation to every one who
believes it, to the Jew first and then to the Greek. For in it 17
there is a revelation of a righteousness which comes from God,
the result of faith and leading to faith; as Scripture says—
'*Those who stand right with God will find Life as the result of faith.*'

So, too, there is a revelation from Heaven of God's judge- 18
ment against irreligion and wrong-doing in every form; for
men are, by wrong-doing, suppressing the Truth. They have in 19
their minds a clear knowledge of God. He himself gave it to
them. Ever since the creation, God's invisible attributes—I 20
mean his eternal power and divine character—have been made
visible, and brought within men's apprehension by what he has
made and done. Therefore they have no excuse. They learnt 21
to know God, and yet did not honour him as God or thank
him. Their speculations about him ended in nothing, and
their foolish minds were darkened. They claimed to be wise, 22
but proved themselves fools; and *for the glory* of the immortal 23
God *substituted images in the likeness*, either of mortal man, or of
birds, animals, or reptiles.

That is why God abandoned them to impurity, letting them 24
follow the cravings of their hearts and make a degrading use
of their bodies with one another; for they had substituted a 25
lie for the truth about God, and had reverenced and worshipped
created things rather than the Creator, who is to be praised for
ever. Amen. That, I say, is why God abandoned them 26
to degrading passions. The women among them exchanged the
natural use of their bodies for an unnatural one, and the men, 27
too, disregarding that for which women were intended by
nature, were consumed with passion for one another. Men
indulged in vile practices with men, and received in their own
bodies the inevitable punishment of their perverseness.

Then, as they did not think a full knowledge of God worth 28
retaining, God abandoned them to depraved thoughts, so that
they did all kinds of shameful things. They revelled in every 29

17 *Hab.* 2. 4. 23 *Ps.* 106. 20.

form of wrong-doing, wickedness, greed, and vice. Their lives were full of envy, murder, quarrelling, treachery, and spite. They became back-biters, slanderers, impious, insolent, 30
and arrogant boasters. They invented new sins. They disobeyed their parents. They were senseless, untrustworthy, 31
destitute of natural affection and compassion, knowing well 32
God's decree, that those who indulge in such practices deserve to die, and yet being not only guilty of them, but also on terms of intimacy with those who indulge in them.

Therefore, whoever you are, my friend, who set yourself up 1 2
as a judge, you have nothing to say in your own defence. In judging others you condemn yourself, for you who set yourself up as a judge indulge in the very same practices. And we 2
know that God's judgement falls unerringly upon those who indulge in them. Tell me, my friend—you who judge those 3
that indulge in such practices and are yet guilty of them—do you reckon upon escaping God's judgement? Or do you think 4
lightly of the wealth of his kindness and patience and forbearance, not realizing that in his kindness he is trying to bring you to repentance? As the result of your obstinate re- 5
fusal to repent, you are storing up for yourself punishment on the Day of punishment, when God's justice as a judge will be revealed; for *he will give every one what his actions deserve.* 6
He will give to those who, by perseverance in doing good, aim at 7
glory, honour, and immortality, enduring Life; while for those 8
who are self-willed, and disobedient to the Truth but obedient to Evil, there will be punishment and vengeance, distress and 9
despair, which will come upon every human being who persists in leading a wicked life—upon the Jew first and then upon the Greek. But there will be glory, honour, and peace for all who 10
lead good lives—for the Jew first and then for the Greek, since God does not recognize human distinctions. 11

All who sin apart from any Law will also perish apart from 12
any Law; while all who, when they sin, are under Law, will be judged by Law. It is not those that hear the words of a 13
Law who stand right with God, but those that obey it. When 14
heathens who have no Law do naturally what the Law requires, though they have no Law they are a Law to themselves; for what the Law demands can be seen written on their 15
hearts. Their consciences, too, corroborate it, while in their thoughts they argue either in self-accusation or, it may be, in self-defence—at a time when God passes judgement, through 16
Christ Jesus, on what men have kept secret. So the Good News, as I have taught it, declares.

But, perhaps, you bear the name of 'Jew,' and are relying 17

[6] *Ps.* 62. 12; *Prov.* 24. 12.

upon Law, and are proud of belonging to God, and understand his will, and, through hearing the Law read, appreciate moral excellence. You are confident that you are a guide to the blind, a light to people who are in the dark, an instructor of those who are wanting in sense, and a teacher of the childish, because in the Law you possess the outlines of Knowledge and Truth. Why, then, you teacher of others, do you not teach yourself? Do you preach against stealing, and yet steal? Do you forbid adultery, and yet commit it? Do you loathe idols, and yet rob their temples? Are you proud of your Law, and yet do you dishonour God by breaking it? Why, as Scripture says—'*The very name of God is reviled among the heathen because of your conduct*'! Circumcision has its value, if you are obeying the Law. But if you are a law-breaker, your circumcision has practically ceased to exist. If, then, an uncircumcised man pays attention to the requirements of the Law, will not he, although not circumcised, be regarded by God as if he were? Indeed, the man who remains uncircumcised owing to his birth, and yet scrupulously obeys the Law, will condemn you, who, in spite of your written Law and your circumcision, are yet a law-breaker. For a man who is only a Jew outwardly is not a real Jew, nor is outward bodily circumcision real circumcision. The real Jew is the man who is a Jew in soul; and the real circumcision is that of the heart, a spiritual thing and not a literal one. Such a man wins praise from God, though not from men.

What is the advantage, then, of being a Jew? or what is the use of circumcision? Great in every way. First of all, because the Jews were entrusted with God's utterances. What follows then? Some, no doubt, showed a want of faith; but will their want of faith make God break faith? Certainly not; God must prove true, though *every man prove a liar*! As Scripture says of God—

> '*That thou mayest be shown to be right in what thou sayest,*
> *And gain the day when men would judge thee.*'

But what are we to say if our wrong-doing brings out God's righteousness? Will God be wrong in inflicting punishment? (I am only speaking as men do.) Certainly not; or how will God judge the world? But, it is urged, if my falsehood brings honour to God by making his truthfulness more apparent, why am I, like others, still condemned as a sinner? Why should we not say—as some people slanderously assert that we do say—'Let us do evil that good may come'? The condemnation of such people is indeed just!

What follows then? Are we Jews in any way superior to others? Not at all. We have already charged all alike, both Jews and Greeks, with being in subjection to sin.

[24] *Isa.* 52. 5. [4] *Ps.* 116. 11; 51. 4.

As Scripture says—

'There is not one who stands right with God,
Not one who understands, not one who is searching for God! 11
They have all gone astray; they have one and all become depraved; 12
There is no one who is doing good—no, not one!'
'Their throats are like opened graves; 13
They deceive with their tongues.'
'The venom of serpents lies behind their lips,'
'And their mouths are full of bitter curses.' 14
'Their feet run quickly to shed blood. 15
Distress and trouble dog their steps, 16
And the path to peace they do not know.' 17
'The fear of God is not before their eyes.' 18

Now we know that everything said in the Law is addressed 19
to those who are under its authority, in order that every mouth
may be closed, and the whole world become liable to the
judgement of God. For *no human being will stand right* 20
with God as the result of actions done in obedience to Law;
for through Law there comes a clear conception of sin. But 21
now, quite apart from Law, there stands revealed a righteous-
ness which comes from God, and to which the Law and the
Prophets bear witness. It is a righteousness which comes 22
from God through faith in Jesus Christ, and is for all, without
distinction, who believe in him. For all have sinned, and all 23
fall short of God's glorious ideal, but, in his mercy, are being 24
set right with him through the deliverance which is in Christ
Jesus. For God placed him before the world, to be, by his 25
sacrifice of himself, a means of reconciliation through faith in
him. God did this, in order to prove his righteousness, and
because in his forbearance he had passed over the sins men
had previously committed; God did this, I repeat, as a proof, 26
at the present time, of his own righteousness, in order that he
might be righteous, and make those who have faith in Jesus
stand right with himself.

What, then, becomes of our boasting? There is no room 27
left for it. What sort of Law forbids it? A Law prescribing
acts? No, a Law prescribing faith. For we conclude that a 28
man stands right with God through faith, quite apart from
actions done in obedience to Law. Or can it be that God is 29
only the God of the Jews? Is he not also the God of the
heathen? Yes, he is theirs too, since there is only one God. 30
And he will make those who are circumcised stand right with
him as a result of faith, and those who are uncircumcised stand
right by means of their faith. Do we then use faith to over- 31
throw Law? Certainly not; we establish its authority.

What then, it may be asked, are we to say about Abraham, 1 **4**
the ancestor of our nation? If he stood right with God as the 2
result of his actions, he has something to be proud of. Yes,

10—18 *Ps.* 14. 1, 3; 5. 9; 140. 3; 10. 7; 36. 1; *Isa.* 59. 7—8. 20 *Ps.* 143. 2.

but not before God. For what are the words of Scripture? 3
'*Abraham believed God, and his faith was regarded by God as righteousness.*' Now wages are regarded as due to those who 4
work, not as a favour, but as a debt; while as for those who do 5
not depend upon what they do, but have faith in him who can make the godless stand right with him, their faith is regarded by God as righteousness. In exactly the same way David 6
speaks of the happy position of the man who is regarded by God as righteous apart from actions—

'*Happy are those whose wrong-doings have been forgiven and over* 7
whose sins a veil has been drawn!
Happy the man whom the Lord will never regard as sinful!' 8

By whom, then, is this happy position enjoyed? By the cir- 9
cumcised? or by the uncircumcised as well? We say that
'*Abraham's faith was regarded by God as righteousness.*' Under 10
what circumstances, then, did this take place? after his circumcision or before it? Not after, but before. And it was 11
as a sign of this that *he received the rite of circumcision*—a mark of the righteousness secured by the faith of *an uncircumcised man*—in order that he might be the father of all who have faith in God even though they are uncircumcised, that they also may be regarded by him as righteous. And, in circumcision, he was 12
to be father to those who not only are circumcised, but are also men who tread in the steps of our father Abraham as regards the faith which he had while still uncircumcised.

Indeed, the promise that he should possess the world did not 13
come to Abraham or his descendants by means of Law, but by means of the righteousness which is secured through faith. If 14
those who rely upon Law are to possess the world, then faith is robbed of its value and the promise comes to nothing! Law, 15
indeed, brings punishment; but where no Law exists, no breach of it is possible.

This is why righteousness depends upon faith, so that it may 16
be God's gift, and that the fulfilment of the promise may be made certain for all Abraham's descendants—not only for those who have the Law, but also for those who simply have Abraham's faith. For, in the sight of that God in whom Abraham believed, and who gives life to the dead, and speaks of what does not yet exist as if it did, Abraham is the father of us all. As Scripture says—'*I have made thee the father of many* 17
nations.' Though things looked hopeless, Abraham, sustained 18
by hope, put faith in God; in order that, in fulfilment of the words '*so many shall thy descendants be,*' he might become *the father of many nations.* Though he was nearly a hundred years old, 19
yet his faith did not fail him, even when he thought of his own body, then utterly worn out, and remembered that Sarah was

3 *Gen.* 15. 6. 7—8 *Ps.* 32. 1—2. 9 *Gen.* 15. 6. 11 *Gen.* 17. 11. 17—18 *Gen.* 17. 5. 18 *Gen.* 15. 5.

past bearing children. He was not led by want of faith 20
to doubt God's promise. On the contrary, his faith gave him
strength; and he praised God, in the firm conviction that what 21
God has promised he is able also to carry out. And that was 22
why it was said of his faith that '*it was regarded by God as righteousness.*'

Now these words were not written simply for his sake, but 23
for our sakes as well. And our faith will be regarded by God 24
in the same light, if we believe in him who raised Jesus, our
Lord, from the dead; for Jesus *was given up to death because of* 25
our offences, and raised from the grave because we stand right
with God.

Since, then, as the result of faith we stand right with God, 1 5
let us enjoy peace with him through Jesus Christ, our Lord.
It is through him that, by means of our faith, we have obtained 2
admission to the place in God's favour in which we now stand.
So let us triumph in our hope of attaining God's glorious
ideal. And not only so, but let us also triumph in our troubles; 3
for we know that trouble produces endurance, and endurance 4
stability of character, from which springs hopefulness—a
hopefulness *which never disappoints*. For the love of God 5
has, through the holy Spirit which was given us, flooded
our hearts; seeing that, while we were still powerless, Christ, 6
in God's good time, died on behalf of the godless. Scarcely any 7
one will die even for an upright man; though possibly for a
really good man some one might actually have the courage to
die. But God puts his love for us beyond doubt by the fact 8
that Christ died on our behalf, while we were still sinners.
Much more, then, now that by his sacrifice of himself we 9
stand right with God, shall we be saved through him from
God's judgement. For if, when we were God's enemies, we 10
became reconciled to him through the death of his Son, much
more, when we have been reconciled to him, shall we be saved
by sharing Christ's Life. And not only so, but we glory in 11
God, through Jesus Christ, our Lord, through whom we have
now obtained reconciliation.

Well then, sin came into the world through one man, and 12
through sin came death; and in this way death spread to
all mankind, because all mankind had sinned. Even before 13
the time of the Law there was always sin in the world. But sin
cannot be charged against a man where no Law exists. Yet 14
Death reigned between the times of Adam and Moses, even
over those whose sin was not a breach of Law as Adam's was.
And Adam is a figure of the One to come. But there 15
is a great contrast between Adam's offence and God's gift of

22—23 *Gen.* 15. 6. 25 *Isa.* 53. 12 (Septuagint). 5 *Ps.* 22. 5.

mercy. For if, owing to the offence of the one man, the whole race died, it is still more certain that God's mercy, and the gift given in his mercy which found expression in the one man, Jesus Christ, were lavished upon the whole race. There is 16
a contrast, too, between the gift and the results of the one man's sin. The judgement which followed upon the one man's sin led to condemnation, but God's gift of mercy which followed upon many offences led to our standing right with him. For if, owing to the offence of the one man, Death 17
reigned through that one man, it is far more certain that those who obtain in rich abundance God's mercy and his gift of righteousness will find Life, and will reign, through the one man, Jesus Christ. Briefly then, just as a single 18
offence resulted for all mankind in condemnation, so, too, a single decree setting man right with God resulted for all mankind in righteousness and Life. For as through the disobedience of the one man the whole race were made sinners, so, 19
too, through the obedience of the one, the whole race will be set right with God. Law was only added to make the offence 20
greater. But the greater the sin, the wider was God's mercy; in order that, just as Sin had reigned in Death, so, too, Mercy 21
might reign through righteousness, and result in enduring Life, through Jesus Christ, our Lord.

IV.—A Sinful Life inconsistent with Acceptance by God.

What inference, then, shall we draw? Are we to continue 1
to sin, in order that God's mercy to us may be the greater? Certainly not; we became dead to sin, and how can we go on 2
living in it? Or can it be that you do not know that all who 3
were baptized into union with Christ Jesus were baptized into union with him in his death? Consequently, through baptism 4
into union with him in his death, we were buried with him; in order that, as Christ was raised from the dead by a display of the Father's power, so we, also, may live a new Life. If we 5
have become united with him by an experience resembling his death, surely we shall also become united with him by an experience resembling his resurrection. For we must recog- 6
nize the fact that our old self was crucified with Christ, in order that our body may cease to be under the tyranny of Sin, so that we may no longer be slaves to Sin. For those who 7
have become dead to sin are released from its power. Now 8
our belief is that, as we have shared Christ's death, we shall also share his Life. We know indeed that Christ, having once 9
risen from the dead, will not die again. Death has power over him no longer. For the death that he died, was a death to 10
sin, once and for all. But the Life that he now lives, he lives

for God. So, too, with you—regard yourselves as dead to sin, 11
but as living for God, through union with Christ Jesus.

Therefore Sin must not reign in your mortal bodies and 12
compel you to obey its cravings. Do not give up any part of 13
your body to Sin, to be used in doing wrong, but once for all
give up your selves to God, as those who, though once dead,
now have Life; and give up to him the various parts of your
bodies to be used in doing right. For Sin shall have no power 14
over you. You are living under the reign, not of Law, but of
Mercy.

What follows then? Are we to sin because we are living 15
under the reign of Mercy and not of Law? Certainly not.
Surely you know that, when you bind yourselves as servants 16
to any one in order to obey him, you are the servants of the
person whom you thus obey! This is true, both of the service
of Sin which leads to Death, and of the service of Duty which
leads to righteousness. I thank God that, though you were 17
once servants of Sin, yet you learnt to give hearty obedience
to that form of Teaching under which you were placed. Set 18
free from the power of Sin, you became servants to Righteous-
ness. I speak in everyday language because of the weakness 19
of your human nature. You once gave up the various parts of
your bodies to the service of impurity, and of wickedness upon
wickedness. So, in just the same way, give them up now to the
service of Righteousness, which leads on to holiness. While 20
you were still servants of Sin, you were free so far as Righteous-
ness was concerned. But what benefit did you then derive 21
from the things of which you are now ashamed? They lead
only to Death. But now that you have been set free from the 22
power of Sin and have become servants to God, the benefit
you derive is that you are being made holy, and holiness leads
to enduring Life. The wage Sin pays is Death, but the gift 23
God gives is enduring Life through union with Christ Jesus,
our Lord.

V.—Deliverance from the Tyranny of Sin through Christ.

Surely, Brothers, you know (for I am speaking to men who 1 7
know what Law means) that Law governs a man only as long
as he lives. For example, a married woman is by Law bound 2
to her husband while he is living. But if her husband dies,
she is no longer under the Law that bound her to him. So 3
that if, during her husband's lifetime, she unites herself to
another man, she will be called an adulteress; but if her
husband dies, the Law has no further hold on her, nor, if she
unites herself to another man, is she an adulteress. In your 4
own case, my Brothers, as far as the Law was concerned, you

underwent a death in the death of Christ, so that you might be united to another—to him who was raised from the dead in order that our lives might bear fruit for God. When we were living merely earthly lives, our sinful passions, aroused by the Law, were active in every part of our bodies, with the result that our lives bore fruit for Death. But now we are no longer under the Law, because we are dead to that which once kept us under restraint; and so we serve under new and spiritual conditions, and not under the old written rules.

What inference, then, shall we draw? That Law and sin are the same thing? Certainly not. On the contrary, I should not have learnt what sin is, had it not been for Law. If the Law did not say '*Thou shalt not covet*,' I should not know what it is to covet. But sin took advantage of the Commandment to arouse in me every form of covetousness. In the absence of Law sin shows no sign of life. It was so in my own case. Once, in my ignorance of Law, I was alive, but when the Commandment was brought home to me, sin sprang into life, while I—died! The very Commandment that should have meant Life I found to result in Death! Sin took advantage of the Commandment to deceive me, and used it to bring about my Death. The conclusion, then, is that the Law is holy, and that the Commandment is also holy, and just, and good.

Did then a thing which in itself was good result for me in Death? Certainly not. But sin did; so that, by its use of what I regarded as good to bring about my Death, its true nature might appear; and in this way the Commandment showed how intensely sinful sin is. We know that the Law is spiritual, but I am earthly, and have sold myself into slavery to Sin. I do not recognise the results of what I am doing. For I am so far from habitually doing what I want to do, that I find myself doing the very thing that I detest. But when I do what I want not to do, I am admitting that the Law is right. This being so, it is no longer I who am responsible for the results; it is Sin which is within me. I know that there is nothing good in me—I mean in my earthly nature. For while it is easy for me to want to do right, to carry it out is not. I fail to do the good thing that I want to do, but the bad thing that I want not to do—that I habitually do. But when I do the very thing that I want not to do, it is no longer I who am responsible for the results, it is Sin which is within me. This, then, is the law I find—that when I want to do right, it is easier for me to do wrong! At heart I delight in the Law of God; but throughout my body I see a different law, one which is in conflict with the law accepted by my reason, and which makes me a prisoner—a prisoner to that law of Sin which exists throughout my body. What a miserable man I am! Who will deliver me from this body which

[1] *Exod.* 20. 14, 17; *Deut.* 5, 18, 21.

is dragging me down to Death? Thank God, deliverance has come through Jesus Christ, our Lord! So then, with my reason I myself submit to the Law of God, but with my earthly nature to the law of Sin.

VI.—The Completeness of the Redemption by the Christ.

There is, therefore, now no condemnation for those who are in union with Christ Jesus; for through your union with Christ Jesus, the Law of the life-giving Spirit has set you free from the law of Sin and Death. What Law could not do, in so far as our earthly nature weakened its action, God did, by sending his own Son, with a nature like our sinful nature, to atone for sin. He doomed sin in that earthly nature, so that the requirements of the Law might be satisfied in our lives, lived now in obedience, not to our earthly nature, but to the Spirit. People who obey their earthly nature are earthly minded, while those who obey the Spirit are spiritually minded. To be earthly minded means Death, to be spiritually minded means Life and peace; because to be earthly minded is to be an enemy to God. Such a mind does not submit to the Law of God; indeed it cannot do so. Those who are earthly cannot please God. 8 1 2 3 4 5 6 7 8

You, however, are not earthly but spiritual, since the Spirit of God lives within you. Unless a man has the Spirit of Christ, he does not belong to Christ; but if Christ is within you, then, though the body is dead as a consequence of sin, the spirit is full of Life as a consequence of righteousness. And if the Spirit of him who raised Jesus from the dead lives within you, he who raised Christ Jesus from the dead will give Life even to your mortal bodies, through his Spirit living within you. 9 10 11

Well then, Brothers, we are under no obligation to our earthly nature, that we should live in obedience to it. If you do, you will certainly die; but if, by the power of the Spirit, you put the bad habits of the body to death, you will live. All who are guided by the Spirit of God are God's sons. For you did not receive the spirit of slaves to fill you once more with fear, but the spirit of sons which leads us to cry to God as our Father. The Spirit himself unites with our spirits in bearing witness to our being God's children, and if children, then heirs—heirs of God, and joint-heirs with Christ! For we share Christ's sufferings in order that we may also share his glory. 12 13 14 15 16 17

I do not regard the sufferings of our present life as worth considering when compared with the glory that is about to be revealed and conferred upon us. Nature is awaiting with 18 19

eager expectation the appearing of God's sons. For Nature had to submit to imperfection—not by its own choice, but owing to him who made it submit—yet not without the hope that some day Nature itself, also, will be freed from its enslavement to corruption, and attain to the freedom which will mark the glory of God's children. We know, indeed, that all Nature alike has been groaning in the pains of labour up to this very hour. And not Nature only; but we ourselves also, though possessing in the Spirit an earnest of the future—we ourselves, I say, are inwardly groaning, while we wait for our privileges as sons—I mean the redemption of our bodies. In this hope we were saved. But hope is hope no longer when the thing hoped for is before our eyes; for who hopes for what is before his eyes? But when we hope for what is not before our eyes, then we wait for it with patience.

In the same way the Spirit also supports us in our weakness. We do not even know how to pray as we ought; but the Spirit himself pleads for us in sighs that can find no utterance. Yet he who fathoms the depths of our hearts knows what the Spirit's meaning is, because the pleadings of the Spirit for Christ's People are in agreement with God's will. But we do know that God makes all things work in harmony for the good of those who love him—I mean of those who have received the Call in accordance with his purpose. For those of whom God took note from the first he also marked out from the first to be transformed into likeness to his Son, so that his Son might be the eldest among many Brothers. And those whom God so marked out also received his Call; and those who received his Call he also accepted as righteous; and those whom he accepted as righteous he also brought to glory.

What inference, then, are we to draw in the light of all this? If God is on our side who can there be against us? God did not withhold his own Son, but gave him up on behalf of us all. Surely, then, he will, with him, as freely give us everything! Who will bring a charge against any of God's Chosen People? *God acquits them;* so *who is there to condemn* them? Christ Jesus died for us—or, rather, he was raised from the dead, and he is now *at God's right hand* and is also pleading on our behalf. Who is there to part us from Christ's love? Will trouble, or difficulties, or persecution, or hunger, or want of clothing, or danger, or the sword? Scripture says—

> '*We are being killed for thy sake all the day long,*
> *We are regarded as sheep to be slaughtered.*'

Yet amidst all these trials we are more than victorious through him who loved us. I am convinced that neither death, nor life, nor angels, nor powers, nor anything present, nor any-

33—34 *Isa.* 50. 8—9; *Ps.* 110. 1. 36 *Ps.* 44. 22.

thing to come, nor any force, nor heights, nor depths, nor 39
anything else in creation, will be able to part us from the love
of God displayed in Christ Jesus, our Lord!

VII.—The Relations of Judaism, Heathenism, and Christianity.

I am speaking the truth as a Christian; I am not speaking 1 **9**
falsely; and my conscience, enlightened by the holy Spirit,
bears me out when I say that I am greatly pained, and that 2
my heart is never free from sorrow. I could wish that I were 3
myself accursed, and severed from the Christ, for the sake of
my Brothers—my own countrymen. For they are Israelites, 4
with privileges as God's sons, and they have his visible
Presence, the Covenants, their special Law and form of
worship, and God's Promises. They trace their descent from 5
the Patriarchs; and so far as his earthly parentage was
concerned, from their nation came the Christ—he who is
supreme over all things, God for ever blessed. Amen.
I am far from suggesting that God's words have not been 6
fulfilled. Not all who are descended from Israel are true
Israelites; nor because they are Abraham's descendants, are 7
they all 'Children of Abraham.' God's words to him were—
'*It is Isaac's children only who will be called thy descendants.*' This 8
means that it is not the children born in the ordinary course
of nature who are God's Children, but it is the children born
in fulfilment of the Promise who are to be regarded as
Abraham's descendants. For these words are the words of a 9
promise—'*About this time of the year I will come, and Sarah shall
have a son.*' Nor is that all. There is also the case of Rebecca, 10
when she was about to bear twin children to our ancestor
Isaac. For in order that the purpose that God had in his 11
choice might not fail—a choice depending, not on their actions,
but on his Call—Rebecca was told, before they were born and 12
before they had done anything either right or wrong, that *the
elder would be a servant to the younger.* The words of Scripture 13
are—'*I loved Jacob, but I hated Esau.*'
What is the inference then? Can God be guilty of injustice? 14
Certainly not. His words to Moses are—'*I will take pity on* 15
whom I take pity, and be merciful to whom I am merciful.' So 16
then, all depends, not on human wishes or human efforts, but
on God's mercy. In Scripture it is said to Pharaoh—'*It was* 17
*for this very purpose that I raised thee to the throne, to show my
power by my dealings with thee, and to make my name known
throughout the world.*' Therefore God either takes pity on people 18
or *hardens their hearts*, just as he chooses.

7 *Gen.* 21. 12. 9 *Gen.* 18. 10. 12 *Gen.* 25. 23. 13 *Mal.* 1. 2—3. 15 *Exod.* 33. 19.
17 *Exod.* 9. 16. 18 *Exod.* 7. 3; 9. 12; 14. 4, 17.

How then, you will ask me, can any one still be blamed? 19
For who can withstand his purpose? I might rather ask 'Who 20
are you, frail mortal, who are arguing with God?' *Does a thing which a man has moulded say to him who moulded it* 'Why did you make me like this?' Has not *a potter, in dealing with clay,* a 21
perfect right to make out of the same lump one thing for better, and another for common, use? And what if God, 22
although he intended to reveal his displeasure and make his power known, *bore* most patiently with the *objects of his displeasure,* fit only *for destruction,* so as to make known the 23
wealth of his glory in dealing with the objects of his mercy whom he prepared beforehand to share his glory! And we are 24
included among these—we whom he has called from among both the Jews and the heathen! This, indeed, is what he says 25
in the Book of Hosea—

'*I will call those my People who were not my People,*
And her my beloved who was not beloved.
And there, *in the very place where it was said to them* 26
"*You are not my People*",
They shall be called sons of the ever-living God.'

Isaiah, too, exclaims concerning Israel—'*Though the sons of* 27
Israel are like the sand of the sea in number, only a remnant of them shall escape! For the Lord will execute his sentence upon the 28
world, fully and without delay.' So again Isaiah has said in a 29
previous passage—

'*Had not the Lord of Hosts spared some of us,*
We should have become like Sodom, and been made to resemble Gomorrah.'

What inference then are we to draw? Why, that heathens, 30
who were not in search of righteousness, secured it—a righteousness which was the result of faith; while Israel, which 31
was in search of a Law which could ensure righteousness, failed to discover one. And why? Because they looked to actions, and 32
not to faith, to secure it. They stumbled over '*the stumbling-block.*' As Scripture says— 33

'*See, I am placing in Zion a Stone which will prove a stumbling-block*
and a rock over which people will trip;
Yet those who believe in him will have no cause for shame.'

Brothers, the Salvation of my nation would rejoice my heart, 1
and I pray to God for it on their behalf. I can testify that 2
they are eager for God's honour. But their knowledge is not equal to their zeal, for in their ignorance of God's righteousness, 3
and in their eagerness to set up a righteousness of their own, they refused to fall in with the righteousness of God. For Christ 4

20 *Isa.* 29. 16; 45. 9. 21 *Jer.* 18. 6; *Isa.* 29. 16; 45. 9. 22 *Jer.* 50. 25; *Isa.* 13. 5, 6 (Hebrew); *Isa.* 54. 16. 25 *Hos.* 2. 23. 26—28 *Hos.* 1. 10; *Isa.* 10. 22, 23. 29 *Isa.* 1. 9. 32—33 *Isa.* 8. 14; 28. 16.

has brought Law to an end for all who believe in him, that they may attain to righteousness. Speaking of the righteousness resulting from obedience to the Law, Moses wrote—'By it *people who carry out* the Law *will find Life.*' But the righteousness which results from faith finds expression in these words—'*Do not say* to yourself "*Who will go up into heaven?*"'—that means to bring Christ down—'or "*Who will go down into the depths below?*"'—that means to bring Christ up from the dead. No, but what does it say? '*The Message is near thee; it is on thy lips and in thy heart*'—that means *the Message* concerning faith which we are proclaiming. For if *with your lips* you acknowledge the truth of *the Message* that JESUS IS LORD, and believe *in your heart* that God raised him from the dead, you will be saved. For with their hearts men believe and so attain to righteousness, and with their lips they make open acknowledgement and so find Salvation. As the passage of Scripture says—'*No one who believes in him will have any cause for shame.*' No distinction is made between the Jew and the Greek, for all have the same Lord; and he is bountiful to all who invoke his aid. For '*every one who invokes the aid of the Lord will be saved.*' But how are they to invoke the aid of one in whom they have not learnt to believe? And how are they to believe in one whose words they have not heard? And how are they to hear his words unless some one proclaims him? And how are men to proclaim him unless they are sent as his messengers? As Scripture says—'*How beautiful are the feet of those who bring good news!*'

And yet every one did not give heed to the Good News; for Isaiah asks—'*Lord, who has believed our message?*' So then, faith results from hearing a message, and the message comes through the teaching of Christ. But I ask 'Is it possible that they have never heard those who proclaim it?' No, indeed, for—

> '*Their voices spread through all the earth,*
> *And their teaching to the very ends of the world.*'

Again I ask 'Did the people of Israel not understand?' Why, first there is Moses, who says—

> '*I*, the Lord, *will make* you *jealous of a nation which is no nation;*
> *Against a senseless nation I will arouse your anger.*'

Isaiah speaks out boldly and says—

> '*I was found by those who were not seeking me;*
> *I made myself known to those who were not inquiring of me.*'

But of the people of Israel he says—'*All day long I have stretched out my hands to a people who disobey and contradict.*'

5 *Lev.* 18. 5. 6—9 *Deut.* 30. 12—14. 11 *Isa.* 28. 16. 13 *Joel* 2. 32. 15 *Isa.* 52. 7 (Hebrew). 16 *Isa.* 53. 1. 18 *Ps.* 19. 4. 19 *Deut.* 32. 21. 20—21 *Isa.* 65. 1—2.

I ask, then, '*Has God repudiated his People?*' Certainly not; 1
for I myself am an Israelite, and a descendant of Abraham, and
belong to the tribe of Benjamin. *God has not repudiated his* 2
People, of whom he took note from the first. Have you
forgotten that, in speaking about Elijah, the passage of Scripture
says that he was appealing to God against Israel? The words
are—'*Lord, they have killed thy Prophets, they have pulled down thy* 3
altars, and I alone am left; and now they are eager to take my life.'
But what was the divine response? '*I have kept for* myself *seven* 4
thousand men who have never knelt to Baal.' And so, too, at the 5
present time it has come about that there is a remnant of our
nation whom God in his mercy has chosen. But if his choice 6
depends on mercy, then it does not depend on men's actions.
Otherwise mercy would cease to be mercy. What follows 7
from this? Why, that Israel as a nation failed to secure what
it was seeking, while those whom God chose did secure it.
And the rest grew callous, as Scripture says—'*God has given* 8
them a deadness of mind—eyes that are not to see and ears that are
not to hear—and it is so to this very day.' David, too, says— 9

> '*May their feasts prove a snare and a trap to them—*
> *A hindrance and a retribution;*
> *May their eyes be darkened, so that they cannot see;* 10
> *And do thou always make their backs to bend.*'

I ask then—'Was their stumbling to result in their fall?' 11
Certainly not. On the contrary, through their false step
Salvation came to the heathen, in order to *provoke the jealousy*
of Israel. And if their false step has enriched the world, and 12
their failure has enriched the heathen, will not far more result
from their full restoration?

I am speaking to you who belong to a heathen nation. 13
Being myself an Apostle to the heathen, I make much of my
ministry, in the hope that I shall rouse my countrymen to 14
jealousy, and so save some of them. For if their being cast 15
off has meant the reconciling of the world, what will their
being received back mean, but Life from the dead? If the 16
first handful of dough is holy, so is the whole mass; and if the
root is holy, so are the branches.

Some, however, of the branches were broken off, and you 17
who were only a wild olive, were grafted in among them, and
came to share with them the root which is the source of the
richness of the cultivated olive. But if so, you must not 18
exult over the other branches. And if you are exulting over
them, remember that you do not support the root, but that the
root supports you. But branches, you will say, were broken 19
off, so that I might be grafted in. True; it was through their 20

1—2 *Ps.* 94. 14; 1 *Sam.* 12. 22. 3 1 *Kings* 19. 10. 4 1 *Kings* 19. 18. 8 *Isa.* 29. 10;
Deut. 29. 4. 9—10 *Ps.* 69. 22, 23. 11 *Deut.* 32. 21.

lack of faith that they were broken off, and it is through your faith that you are standing. Do not think too highly of yourself, but take warning. For if God did not spare the natural 21
branches, he will not spare you either. Recognize, then, both 22
the goodness and the severity of God—his severity towards those who fell, and his goodness towards you, provided that you continue to confide in that goodness; otherwise you, also, will be cut off. And they, too, unless they continue in their 23
unbelief, will be grafted in; for God has it in his power to graft them in again. If you were cut off from your natural 24
stock—a wild olive—and were grafted, contrary to the course of nature, upon a good olive, much more will they—the natural branches—be grafted into their parent tree.

To save you from self-conceit, Brothers, I am anxious that 25
you should not be in ignorance of the fact, hitherto unrevealed, that callousness has to some extent come upon Israel, and will continue until all the rest of the world has been gathered in. And when this has happened, the whole nation of Israel 26
will be saved. As Scripture says—

> '*From Zion will come the Deliverer;*
> *He will remove ungodliness from Jacob.*
> *And when I take away their sins,* 27
> *This is the Covenant that I will make with them.*'

Regarded from the stand-point of the Good News, the Jews are 28
God's enemies on your account. Yet from the stand-point of God's choice, they are dear to him on account of their ancestors. God never regrets his gifts or his Call. Just as you 29, 30
at one time were disobedient to him, but have now found mercy in the day of their disobedience; so, too, they have 31
now become disobedient in your day of mercy, in order that they also may find mercy and find it now. For God has given 32
over to disobedience all alike, that to all alike he may show mercy. What an inexhaustible mine, both of wisdom and of 33
knowledge, there is in God! How inscrutable are his decisions, how untraceable his methods! For—

'*Who has ever comprehended the mind of the Lord? Who has ever* 34
become his adviser?
Or who has given him anything, so that he may claim some return?' 35

In truth, all things are from God, through God, and for God. 36
All glory to him for ever and ever! Amen.

VIII.—Practical Advice about the Daily Life.

I entreat you, then, Brothers, by all God's mercies to you, to 1 **12**
offer your bodies as a living and holy sacrifice, acceptable to God, which is for you reasonable worship. Do not conform 2

26—27 *Isa.* 59. 20, 21; 27. 9. 34—35 *Isa.* 40. 13, 14.

to the fashion of the age; but let your lives be transformed by your new attitude of mind, so that you may discern what God's will is—all that is good, acceptable, and perfect.

In fulfilment of the charge with which I have been entrusted, 3
I would tell every one of you not to think more highly of himself than he ought to think, but to try to think soberly—each measuring himself by the faith which God has allotted to him. For just as in the human body we have a union of many parts 4
in one, and all the parts have different functions to perform, so by our union in Christ, we, many though we are, form only 5
one body, and individually we are united to one another as its parts.

Our gifts, then, differ in accordance with the particular 6
charge entrusted to us. If our work is to preach, then our preaching must correspond to our faith; if it is to minister to 7
others, then we must devote ourselves to our work. The teacher must devote himself to his teaching, the speaker to 8
his exhortation. Those who distribute charity must distribute with generous hearts; those who are in authority must display due diligence; those who do acts of kindness must do them in a cheerful spirit. Your love should be free from all insincerity. 9
Hate what is wrong; cling to what is right. As for love 10
for the Brethren, be affectionate to one another; where respect is to be shown, put others before yourselves; where 11
earnestness is needed, never be indolent; burn with spiritual zeal. Serve the Master. Be cheerful and hopeful. In trouble 12
show endurance. Devote yourselves to prayer. Relieve the 13
wants of your fellow Christians. Make a point of showing hospitality. Bless your persecutors—bless and never curse 14
them. Rejoice with those who are rejoicing, and weep with 15
those who are weeping. In your relations with one another 16
cultivate a spirit of harmony. Do not cherish a spirit of pride, but be glad to associate with the lowly. *Do not grow conceited.* Never pay back injury with injury. *Aim at doing what* all men 17
will recognize as honourable. If possible—at any rate as far as it 18
depends upon yourselves—live on good terms with every one. Never take revenge, dear friends, but *leave room for God's judge-* 19
ment; for Scripture declares—'"*It is for me to take revenge, I will pay back*" says the Lord.' *On the contrary, if your enemy* 20
is hungry, feed him; if he is thirsty, give him something to drink. By doing this you will heap on his head red-hot coals. Never 21
be conquered by evil, but conquer evil with goodness.

Every one should obey the Authorities who are over him. 1
For no Authority exists except by the will of God, and those that now exist have been appointed by God. Therefore people 2
who set themselves against the Authorities are resisting God's

16 *Prov.* 3. 7. 17 *Prov.* 3. 4 (Septuagint version). 19 *Deut.* 32. 35 (Hebrew).
20 *Prov.* 25. 21, 22.

appointment, and those who resist will bring a judgement on themselves. A good action has nothing to fear from a judge, 3
although a bad action has. Do you want to have no reason to fear the Authorities? Then do what is good, and you will win their praise. For they are God's servants appointed for your 4
good. But if you do what is wrong, you may well be afraid, for the sword they carry is not without meaning! They are God's servants to execute his judgement by taking vengeance on those who do wrong. You are bound, therefore, to obey, not 5
only through fear of God's judgement, but also for conscientious reasons. This, too, is the reason for your paying taxes; for 6
the officials are God's officers, devoting themselves to this special work. In all cases pay what is due from you—taxes 7
where taxes are due, rates where rates are due, respect where respect is due, and honour where honour is due. Never owe 8
any one anything except brotherly love; for those who love their fellow men have satisfied the Law. The commandments, 9
Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and any other that there is, are all summed up in the words—'*Thou shalt love thy neighbour as if he were thyself.*' Love never wrongs a neighbour. Therefore 10
Love fully satisfies the Law.

What I have said is the more urgent because you know 11
the crisis we have reached, for the time has already come for you to rouse yourselves from sleep; for our Salvation is nearer now than when we accepted the Faith. The night is gone; 12
the day is near. Therefore let us have done with the deeds of Darkness, and arm ourselves with the weapons of Light. As 13
those who are living in the light of Day, let us live honourable lives, not indulging in revelry and drunkenness, nor in lust and licentiousness, nor in quarrelling and jealousy. No, arm your- 14
selves with the spirit of the Lord Jesus Christ, and spend no thought on your earthly nature and the gratification of its cravings.

IX.—Restrictions on Christian Freedom.

To speak now about people whose faith is weak. Always 1 **14**
receive them as friends, but not for the purpose of passing judgement on their scruples. One man's faith enables him to 2
eat anything; but a man whose faith is weak eats only vegetables. The man who eats meat must not despise the 3
man who abstains from it; nor must the man who abstains from eating meat pass judgement on the one who eats it, for God himself has received him. Who are you, that you should 4
pass judgement on the servant of another? His standing

[9] *Exod.* 20. 13, 17; *Deut.* 5. 17, 21; *Lev.* 19. 18.

or falling concerns his own master. And stand he will, for his Master can enable him to stand. Again, one man considers 5
some days to be better than others, while another considers all days to be alike. Every one should be fully convinced in his own mind. Those who observe a day, observe it to the 6
Master's honour. Those, again, who eat meat eat it to the Master's honour, for they give thanks to God; while those who abstain from it abstain from it to the Master's honour, and also give thanks to God. There is not one of us whose life 7
concerns himself alone, and not one of us whose death concerns himself alone; for if we live, our life is for the 8
Master, and if we die, our dying is for the Master. Whether, then, we are living or dying we belong to the Master. The 9
very purpose for which Christ died and came back to life was this—that he might be Lord over both the dead and the living.

I would ask the one man 'Why do you pass judge- 10
ment on your brother?' And I would ask the other 'Why do you despise yours?' We shall all stand before the Bar of God. For Scripture says— 11

'*As surely as I live, says the Lord, every knee shall bend before me; And every tongue shall make acknowledgement to God.*'

So, then, each one of us will have to render account of himself 12
to God.

Let us, then, cease to pass judgements on one another. But, 13
on the contrary, let this be your resolution—never to place a stumbling-block or an obstacle in a Brother's way. Living, as 14
I do, in union with the Lord Jesus, I know and am certain that in itself nothing is 'defiling.' A thing is only 'defiling' to those who so regard it. If, for the sake of what you eat, you 15
wound your Brother's feelings, your life has ceased to be ruled by love. Do not, by what you eat, ruin a man for whom Christ died! Do not let what is right, as far as you are con- 16
cerned, become a matter of reproach. For the Kingdom of God 17
is not concerned with eating and drinking, but with righteousness and peace and gladness, in communion with the holy Spirit. Those who serve the Christ in these ways please God, 18
and win the approval of their fellow men. Therefore our 19
efforts should be directed towards all that makes for peace and the mutual building up of character. Do not undo God's 20
work for the sake of what you eat. Though everything is 'clean,' yet if a man eats so as to put a stumbling-block in the way of others, he does wrong. The right course is to go with- 21
out meat or wine or, indeed, anything that is a stumbling-block to your Brother! As for yourself, keep this faith of yours to your- 22
self, as in the presence of God. He is a happy man who never has to condemn himself in regard to the very thing which he

11 *Isa.* 45. 23.

thinks right! Those, however, who have misgivings stand condemned if they still eat, because their action is not the result of faith. And anything not done as the result of faith is a sin. 23

We, the strong, ought to take on our own shoulders the weaknesses of those who are not strong, and not merely please ourselves. Let us each try to please his neighbour for his neighbour's good, to help in the building up of his character. Even the Christ did not please himself! On the contrary, as Scripture says of him—'*The reproaches of those who were reproaching thee fell upon me.*' Everything, remember, in the Scriptures was written beforehand for our instruction, so that through patient endurance and the encouragement to be gained from the Scriptures we may hold fast to our hope. And may God, the giver of all patience and encouragement, grant you a Christ-like spirit of harmony in your relations with one another, so that with one heart and one voice you may praise the God and Father of Jesus Christ, our Lord. 15 1 2 3 4 5 6

X.—The Apostle's Mission to the Heathen.

Therefore I bid you always receive each other as friends, just as the Christ himself received us, and so bring honour to God. What I affirm about Christ is that, in vindication of God's truthfulness, he has become a servant to the Jews, so that he may fulfil the promises made to our ancestors, and that the heathen also may praise God for his mercy. As Scripture says—'*This shall be my reason for making acknowledgement to thee among the heathen and for singing in honour of thy Name.*' And again—'*Rejoice, ye heathen, with God's People.*' And yet again— 7 8 9 10 11

'*Praise the Lord, all ye heathen,*
And let all peoples sing his praises.'

Again, Isaiah says— 12

'*There shall be a Scion of the house of Jesse,*
One who is to arise to rule the heathen;
On him shall the heathen rest their hopes.'

May God, who inspires our hope, grant you perfect happiness and peace in your faith, till you are filled with that hope by the power of the holy Spirit. 13

I am confident, my Brothers—yes, I Paul, with regard even to you—that apart from anything I have said to you, you are already rich in goodness, fully equipped with every kind of knowledge, and well able to give advice to one another. But in parts of this letter I have expressed myself somewhat boldly—by way of refreshing your memories—because of the 14 15

3 *Ps.* 69. 9. 9 *Ps.* 18. 49. 10 *Deut.* 32. 43. 11 *Ps.* 117. 1. 12 *Isa.* 11. 10.

charge with which God has entrusted me, that I should be 16
a minister of Christ Jesus to the heathen. I act as a priest of
God's Good News, so that the heathen, when offered before
him, may be an acceptable sacrifice, because consecrated by
the holy Spirit. I have, then, through my union with Christ 17
Jesus, reason to be proud of the work I am doing for God. I 18
will, however, only venture to speak of what Christ has done
to win the obedience of the heathen through me—that is by
my words and actions, through the power displayed in signs 19
and marvels, and through the power of the holy Spirit. The
result is that, starting from Jerusalem and its neighbourhood,
and going as far as the East of Europe, I have told in full the
Good News of the Christ. In doing this, however, my ambition 20
has been to tell the Good News where Christ's name has not
previously been heard, so as to avoid building upon a founda-
tion laid by any one else. On the contrary, as Scripture 21
says—

'*He shall be seen by those to whom no news about him ever came;*
And those who have never heard of him shall understand!'[21]

XI.—Farewell Messages, and Ascription of Praise.

That is why I have been so often prevented from coming to 22
see you. But now there are no further openings for me in 23
these parts, and I have for several years been longing to come
to see you whenever I might be going to Spain. For my hope 24
is that on my way I may visit you, and then get you to send
me on there after I have enjoyed your society for a little while.
Just now, however, I am on my way to Jerusalem, to take help 25
to Christ's People there. For Macedonia and Greece have 26
determined of their own accord to make a collection for the
poor among Christ's People at Jerusalem. Yes, they have 27
determined of their own accord to do so, and indeed it is a
duty which they owe them. For the converts from heathenism
who have shared their spiritual blessings are in duty bound to
minister to them in worldly matters. When I have settled this 28
matter, and have secured to the poor at Jerusalem the posses-
sion of these benefits, I shall start for Spain, and pass through
Rome on the way. And I know that, when I come to see you, 29
it will be with a full measure of blessing from Christ.

I beg you, then, Brothers, by Jesus Christ, our Lord, and by 30
the love inspired by the Spirit, to join me in earnest prayer to
God on my behalf. Pray that I may be rescued from those in 31
Judaea who reject the Faith, and that the help which I am
taking to Jerusalem may prove acceptable to Christ's People.

[21] *Isa.* 52. 15.

Then, God willing, I shall be able to come to you with a light heart and enjoy some rest among you. May God, the giver of peace, be with you all. Amen. 32 33

I commend to your care Phoebe, our Sister. She is a Helper in the work of the Church at Cenchreae; and I beg you to give her a Christian welcome—one worthy of Christ's People—and to aid her in any matter in which she may ask for your assistance. She has proved herself a good friend to me and to many others. **16** 1 2

Give my good wishes to Prisca and Aquila, my fellow-workers in the Cause of Christ Jesus—friends who risked their own lives to save mine. Not only do I thank them, but all the Churches among the heathen thank them also. Give my good wishes, too, to the Church that meets at their house, and also to my dear friend Epaenetus, the first man in Roman Asia to believe in Christ; to Mary, who worked hard for you; to Andronicus and Junias, my countrymen and once my fellow-prisoners, who are men of note among the Apostles, and who became Christians before I did; to my dear Christian friend Ampliatus; to Urban, our fellow-worker in the Cause of Christ, and to my dear friend Stachys; to that honoured Christian Apelles; to the household of Aristobulus; to my countryman Herodion; to the Christians in the household of Narcissus; to Tryphaena and Tryphosa, who are working hard for the Master; to my dear friend Persis, another woman who did much hard work for the Master; to that eminent Christian, Rufus, and to his mother, who has been a mother to me also; to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the Brothers with them; also to Philologus and Julia, Nereus and his sister, and Olympas, and to all Christ's People with them. Greet one another with a sacred kiss. All the Churches of the Christ send you greetings. 3 4 5 6, 7 8 9 10 11 12 13 14 15 16

I urge you, Brothers, to be on your guard against people who, by disregarding the teaching which you received, cause divisions and create difficulties, and to dissociate yourselves from them. For such persons are not serving Christ, our Master, but are slaves to their own appetites; and by their smooth words and flattery they deceive simple-minded people. Everybody, indeed, has heard of your ready obedience; and you make me very happy by it. But I want you to be well versed in all that is good, and innocent of all that is bad. And God, the giver of peace, will before long crush Satan under your feet. 17 18 19 20

May the blessing of Jesus, our Lord, be with you.

Timothy, my fellow-worker, sends you his good wishes, and Lucius, Jason and Sosipater, my countrymen, send theirs. I, Tertius, who am writing this letter, send you my best Christian wishes. My host Gaius, who extends his hospitality to the 21 22 23

whole Church, sends you good wishes; and Erastus, the City Treasurer, and Quartus, our Brother, do the same.

Now to him who is able to strengthen you, as promised in 25
the Good News which I tell and in the proclamation of Jesus
Christ, and in accordance with the revelation of the divine
purpose—a purpose kept secret in past ages, but now revealed 26
and, in obedience to the command of the eternal God, made
known through the writings of the Prophets to all nations, to
secure submission to the Faith—to him, I say, the wise and 27
only God, be ascribed, through Jesus Christ, all glory for ever
and ever. Amen.

TO THE CORINTHIANS—I.

ST. PAUL'S FIRST LETTER TO THE CORINTHIANS.

WRITTEN FROM EPHESUS 57 A.D.

CORINTH, 'the Star of Greece,' was the capital of the Roman province of Achaia. It contained a large, mixed population of Greeks, Jews, and Italian freed-men. The community was a highly cultured but grossly immoral one, famous for its trade, its wealth, and its luxury. The Christian Church at Corinth was founded by St. Paul during the visit recorded in Acts 18, which took place in the course of his second missionary tour and lasted about two years. Later on, and before he wrote his two existing Letters to his converts there, he appears to have paid a second visit, of which no account has come down to us (2 Cor. 12. 14; 13. 1). This Letter was written at Ephesus towards the close of St. Paul's stay there on his third missionary tour (Acts 19). Greek Christians had lately arrived in the town, who brought the Apostle distressing news of dissensions and disorders which had arisen in the Church at Corinth (1 Cor. 1. 11); and about the same time he received a letter from the Church itself asking guidance from him in several important matters (1 Cor. 7. 1). These were the circumstances under which he sent them the present Letter of rebuke and advice.

TO THE
CORINTHIANS—I.

I.—Greeting and Thanksgiving.

To the Church of God at Corinth, to those who have been consecrated by union with Christ Jesus and called to become his People, and also to all, wherever they may be, who invoke the Name of our Lord, Jesus Christ—their Master as well as ours, 1–2 1

From Paul, by God's will called to be an Apostle of Jesus Christ,
And from Sosthenes, a Brother.

May God, our Father, and the Lord Jesus Christ bless you and give you peace. 3

I am always giving thanks to God for the blessing which he conferred upon you in Christ Jesus. 4
For through union with him you became rich in every way—alike in ability to teach and in ability to learn. 5
In this way you yourselves were a confirmation of my testimony to the Christ. 6
And the result is that there is no gift in which you are deficient, though you have still to wait for the Appearing of Jesus Christ, our Lord. 7
And God himself will strengthen you to the end, so that at the Day of Jesus Christ, our Lord, you may be found blameless. 8
It was God who called you all alike into fellowship with his Son, Jesus Christ, our Lord, and he will be true to you. 9

II.—Exhortation to Unity.

But I entreat you, Brothers, by Jesus Christ, our Lord, to all agree in what you say and not allow divisions among you, but to be completely one in mind and in judgement. 10
For I have been informed, my Brothers, by the members of Chloe's household, that party feeling exists among you. 11
What I mean 12

is this—there is no one among you who does not say, either 'I follow Paul,' or 'I follow Apollos,' or 'I Peter,' or 'I Christ.' You have torn the Christ to pieces! Was it Paul who was 13
crucified for you? or were you baptized to be followers of Paul? I am thankful that I did not baptize any one of you 14
except Crispus and Gaius, so that no one might say that you 15
were baptized to be my followers. I baptized also the house- 16
hold of Stephanas. But except these I do not know that I baptized any one. Indeed my mission from Christ was not to 17
baptize, but to tell the Good News; not, however, in the language of philosophy, for fear the cross of Christ should be robbed of its meaning.

III.—The True Significance of the Cross.

The Message of the Cross is indeed mere folly to people who 18
are on the way to Ruin, but to us who are on the way to Salvation it is the very power of God. Indeed, Scripture says— 19

> '*I will bring the wisdom of the wise to nothing,*
> *And make the cleverness of the clever of no account.*'

Where are the wise men? or the teachers of religion? or the 20
critical people of to-day? Has not God *shown* the world's *wisdom to be folly?* For since the world, in God's wisdom, did 21
not by its own wisdom get to know God, God saw fit, by the 'folly' of our proclamation, to save those who believe it! While Jews are asking for miraculous signs and Greeks are 22
seeking for wisdom, we are proclaiming Christ who has been 23
crucified! To the Jews he is an obstacle, to the heathen he is mere folly, but to those who have received the Call, whether 24
Jews or Greeks, he is Christ—God's power and God's wisdom. For God's 'folly' is wiser than men, and God's 'weakness' 25
is stronger than men!

Look, Brothers, at the facts of your Call. There are not 26
many among you who are wise as men reckon wisdom, not many who are influential, not many who are high-born; but 27
God chose what the world calls foolish to put its wise men to shame, and God chose what the world calls weak to put its 'strength' to shame, and God chose those whom the world calls 28
low-born and beneath regard—mere nobodies—to put down its 'somebodies,' so that in his presence no human being should 29
boast. But you, by your union with Christ Jesus, are God's off- 30
spring; and Christ, by God's will, became not only our Wisdom, but also our Righteousness, our Holiness, our Deliverance, so that—in the words of Scripture—'*Let those who* 31
boast, boast about the Lord!'

19 *Isa.* 29. 14. 20 *Isa.* 19. 11—12; 33. 18. 31 *Jer.* 9. 24.

For my own part, Brothers, when I came to you, I did not 1 2
come to tell you of the secret truths of God in the fine language
of philosophy; for I had determined that, while with you, 2
I would know nothing but Jesus Christ—and him as one
crucified! Indeed, when I found myself among you, I felt 3
weak and timid and greatly agitated. My Message and my 4
Proclamation were not delivered in the persuasive language of
philosophy, but they were accompanied by manifestations of
spiritual power, so that your faith should be based, not on the 5
wisdom of man, but on the power of God.

Yet what we speak of among those whose faith is matured 6
is really wisdom, but it is not the wisdom of to-day nor the
wisdom of the leaders of to-day—men whose downfall is at
hand. No, the wisdom we speak of, when we deal with secret 7
truths, is divine; it is the long-hidden wisdom, which God,
before time began, decreed, that it might bring us glory. This 8
wisdom is not known to any of the leaders of to-day. Had
they known it, they would not have crucified our glorious
Master. But Scripture speaks of it as 9

> '*What no eye ever saw, what no ear ever heard,*
> What never entered the mind of man—
> *All that God prepared for those who love him.*'

Yet to us God revealed it through his Spirit; for the Spirit 10
fathoms everything, even the profoundest secrets of God.
Who among men, I ask, knows a man's inner life, except the 11
man's own spirit within him? So, also, no one comprehends
the inner life of God, except the Spirit of God. And in our own 12
case, it is not the Spirit of the World that we have received,
but the Spirit that comes from God, that we may realize the
blessings given to us by God. In speaking, too, of these gifts, 13
we do not use language suggested by human wisdom, but
language suggested by the Spirit, and so we explain spiritual
things in spiritual words. An unspiritual man rejects the 14
teaching of the Spirit of God. To him it is mere folly; he
cannot grasp it, because it is only to be understood by spiritual
insight. But a spiritual man is able to understand everything, 15
although he himself is not understood by any one. For *who* 16
has comprehended the mind of the Lord, and is able to instruct
him? We, however, have the very mind of Christ.

For my own part, Brothers, I could not speak to you as 1 3
spiritual men, but only as men of the world—as mere infants
in the Faith of Christ. I fed you with milk, not with solid food, 2
for you were not then able to take it.

9 *Isa* 64. 4. 16 *Isa*. 40. 13.

IV.—The True Position of the Apostles.

No, and even now you are not able; you are still worldly. 3
While there exist among you jealousy and party feeling, is it
not true that you are worldly and are merely behaving like
ordinary men? When one says 'I follow Paul,' and another 'I 4
follow Apollos,' are you not just ordinary men? What, I ask, 5
is Apollos? or what is Paul? Only servants through whose
agency you came to accept the Faith—and that only as the
Lord helped each of us. I planted and Apollos watered, but 6
it was God who caused the growth. So then neither the 7
planter nor the waterer counts for anything, but God alone
who causes the growth. The planter and the waterer in this 8
matter are one, yet each will get his own reward in proportion
to his own labour. We are God's fellow workers; you are 9
God's harvest field, God's building.

In fulfilment of the charge which God had entrusted to me, 10
I, like a skilful master-builder, laid the foundation. Another
is now building upon it. But let every one take care how he
builds; for no one can lay any other foundation than the one 11
already laid—Jesus Christ. Whatever is used by those who 12
build upon this foundation, whether gold, silver, costly stones,
wood, hay, or straw, the nature of each one's work will become 13
known, for the Day will make it plain, because that Day is to
be ushered in with fire, and the fire itself will test the quality
of every one's work. If any one's work, built upon the 14
foundation, survives, he will gain a reward. If any one's work 15
is burnt up, he will suffer loss; though he himself will escape,
but only—so to speak—through the fire.

Do you not know that you are God's Temple, and that God's 16
Spirit has his home in you? If any one destroys the Temple of 17
God, God will destroy him; for the Temple of God is sacred,
and that is what you are.

Let no one deceive himself. If any one imagines that, in 18
regard to the present, he ranks among you as a wise man, he
must become a 'fool,' before he can become a wise man. For 19
in God's sight this world's wisdom is folly. Scripture speaks
of *one who catches the wise in their own craftiness*, and it says 20
again—*The Lord sees how fruitless are the deliberations* of the
wise. So, then, no one should boast about those who are but 21
men; for everything belongs to you—Paul, Apollos, Peter, 22
the world, life, death, the present, the future—everything
belongs to you! But you belong to Christ, and Christ belongs 23
to God.

People ought to regard us as Christ's servants, and as stewards 1
of the secret truths of God. Now what is always looked for 2

19 *Job* 5. 12, 13. 20 *Ps.* 94. 11.

in stewards is that they should be trustworthy. But it counts 3
for very little with me that I am judged by you or by any
human court. Indeed I do not even judge myself; for I am 4
conscious of nothing against myself—not that that proves me
innocent—but the Lord is my judge. So do not pass any 5
judgements before the proper time, but wait till the Lord
comes. He will throw light upon what is now dark and
obscure, and will reveal the purposes that are in men's minds;
and then every one will receive due praise from God.

Now in making these remarks, Brothers, I have for your 6
sakes applied them to Apollos and myself, so that in us, as
examples, you may learn the rule—'Do not go beyond what is
written.' I say this to prevent any of you speaking boastfully
of one teacher to the disparagement of another. Pray, Sir, 7
who makes you superior to others? And what have you that
was not given you? But if you had it as a gift, why do you
boast as if it were not so? Are you all so soon satisfied? Are 8
you so soon rich? Have you become kings without us? Would
indeed that you had, so that we also might be kings with you!
Yet, as it seems to me, God has brought us Apostles out last of 9
all—as men doomed to death. We are made a spectacle to the
universe, both to angels and to men! We, for Christ's sake, are 10
'fools,' while you, by your union with Christ, are men of sense.
We are weak, you are strong. You are honoured, while we
are despised. To this very hour we go hungry, thirsty, and 11
half-clad; we are beaten; we are homeless; and we work 12
hard, toiling with our own hands. We meet abuse with
blessings, persecution with endurance, slander with gentle 13
appeals. We have been treated as the scum of the earth, the
vilest of the vile, and we still are.

It is with no wish to shame you that I am writing like this; 14
but to give you advice as my own dear children. Though you 15
may have thousands of instructors in the Faith of Christ, yet
you have not had more than one father. It was I who, through
union with Christ Jesus, became your father by means of the
Good News. Therefore I entreat you to copy my example. 16

This is my reason for sending Timothy to you. He 17
is my own dear faithful child in the Master's service, and he
will remind you of my methods of teaching the Faith of
Christ Jesus—methods which I follow everywhere in every
Church.

Some, I hear, are elated, thinking that I am not coming to you. 18
But come to you I will, and that soon, if it please the Lord, 19
and then I shall find out, not what words these men who are
so elated use, but what power they possess; for *the Kingdom* 20
of God is based, not on words, but on power. What is your 21
wish? Am I to come to you with a rod, or in a loving and
gentle spirit?

[20] *Dan.* 2. 44.

V.—Immorality and Litigation in the Light of Christian Teaching.

There is a wide-spread report respecting a case of immorality among you, and that, too, of a kind that does not occur even among the heathen—a man has taken his father's wife! Yet instead of being grieved at it, and taking steps for the removal from among you of the man who has done this deed, can it be that you are still elated? For my part, though absent in body, I have been present with you in spirit, and in the name of Jesus, our Lord, I have already come to a decision, just as if I were present, about the man who under these circumstances has acted in this way. When you have met together and I, too, am with you in spirit, and the power of Jesus, our Lord, is with us, my decision is to hand a man like this over to Satan for the destruction of his earthly nature, so that his spirit may be saved at the Day of the Lord. Your boasting is unseemly. Are you not aware that even a little leaven leavens all the dough? Get rid entirely of the old leaven, so that you may be like fresh dough—free from leaven, as you ought to be. For our *Passover Lamb is already sacrificed* —Christ himself; so let us keep our festival, not with the leaven of former days, nor with the leaven of vice and wickedness, but with the unleavened bread of Sincerity and Truth.

I told you, in my letter, not to associate with immoral persons. I did not exactly refer to men of the world who are immoral, or who are covetous and grasping, or who worship idols, for then you would have to leave the world altogether. But what I meant was that you were not to associate with any one who, although a Brother in name, is immoral, or covetous, or an idolater, or abusive, or a drunkard, or grasping—no, with such persons not even to sit at table. What have I to do with the judging of outsiders? Is it not for you to judge those who are within the Church, while God judges those who are outside? *Put away the wicked man from among you.*

Can it be that, when one of you has a dispute with another, he dares to carry the case before heathen judges instead of before Christ's People? Do you not know that Christ's People will be the judges to try the world? And if the world is to be tried by you, are you unfit to try such very trifling cases? Do you not know that we are to try angels—much more therefore the affairs of this life? Why, then, if you have cases relating to the affairs of this life, do you compel such men to try them—men who carry no weight with the Church? To your shame

[7] *Exod.* 12. 21. [13] *Deut.* 22. 24.

I ask it. Can it be that there is not a single wise man among
you able to decide between two of his Brothers? Must 6
Brother go to law with Brother, and that, too, before un-
believers? Indeed, to say no more, the fact that you have 7
law-suits with one another is a fault in you from every
point of view. Why not rather let yourselves be wronged?
Why not rather let yourselves be cheated? Instead of this, 8
you wrong and cheat others yourselves—yes, even Brothers!
Do you not know that wrong-doers will have no share in 9
God's Kingdom? Do not be deceived. No one
who is immoral, or an idolater, or an adulterer, or licen-
tious, or a sodomite, or a thief, or covetous, or a drunkard, 10
or abusive, or grasping, will have any share in God's Kingdom.
Such you used, some of you, to be; but you washed 11
yourselves clean, you became separate from the world, you
were pardoned in the name of Jesus Christ, our Lord, and by
the Spirit of our God.

Everything is allowable for me! Yet everything is not profit- 12
able. Everything is allowable for me! Yet, for my part, I will
not let myself be enslaved by anything. Food exists for the 13
stomach, and the stomach for food; but God will put an end
to both the one and the other. The body, however, exists, not
for immorality, but for the Lord, and the Lord for the body;
and as God has raised the Lord from the grave, so he will 14
up-raise us also by the exercise of his power. Do you not 15
know that your bodies are Christ's members? Am I, then, to
take the members of Christ's body and make them the mem-
bers of a prostitute? Certainly not! Or do you not know 16
that a man who unites himself with a prostitute is one with her
in body (for '*the two*,' God says, '*will become one*'); while a man 17
who is united with the Lord is one with him in spirit? Shun 18
all such immorality. Every other sin which men commit is
something outside the body; but an immoral man sins against
his own body. Again, do you not know that, with each of 19
you, the body is a Temple of the holy Spirit that is within
you—the Spirit which you have from God? Besides, you do
not belong to yourselves; you were bought and the price was 20
paid. Therefore, honour God in your bodies.

VI.—Answers to Questions about Marriage and Heathen Feasts.

I pass now to the subjects on which you wrote to me. It 1 **7**
would be best for a man to remain unmarried. But owing to 2
the prevalence of immorality, I advise every man to have a
wife of his own, and every woman a husband. A husband 3

[16] *Gen.* 2. 24.

should give his wife her due, and a wife should give her husband his. It is not the wife herself, but the husband, who 4
is to control her body; and so, too, it is not the husband, but the wife, who is to control his body. Do not deprive each 5
other of what is due—unless it is only for a time and by mutual consent, so that your minds may be quite free for prayer till you again live as man and wife—for fear Satan should begin to take advantage of your want of self-control to tempt you.
However, I am saying this as a concession, not as a command. 6
I should like every one to be just as I am myself. But different 7
people have different gifts from God—one in this way and one in that.

My advice, then, to those who are unmarried or widowed is 8
this:—It would be best for them to remain as I am myself.
But if they cannot control themselves, they should marry, for 9
it is better to marry than to be consumed with passion.
To those who are married my direction is—yet it is not mine, 10
but the Master's—that a woman is not to leave her husband (if 11
she has done so, she should remain as she is, or else be reconciled to her husband) and also that a man is not to divorce his wife. To all others I say—I, not the Master—If a Brother 12
is married to a woman who is an unbeliever, but is willing to live with him, he should not divorce her; and a woman who 13
is married to a man who is an unbeliever, but is willing to live with her, should not divorce her husband. For, 14
through his wife, the husband who is an unbeliever has become consecrated to God, and the wife who is an unbeliever has become consecrated to God through our Brother whom she has married. Otherwise your children would be 'defiled,' but, as it is, they belong to God. However, if the unbeliever 15
wishes to separate, let him or her do so. Under such circumstances the Brother or Sister is not bound. Still it is with the intention that you should live in peace that God has called you. How can you tell, wives, whether you will save your 16
husbands? and how can you tell, husbands, whether you will save your wives?

In any case, people should continue in the state of life 17
which the Lord has allotted to them, and in which they were when God called them. This is the rule I lay down in every Church. Was a man already circumcised when he was 18
called? Then he should not efface his circumcision. Has a man been called when uncircumcised? Then he should not become circumcised. Circumcision is nothing; the want of 19
it is nothing; but to keep God's commands is everything. Let 20
every one remain in the condition of life in which he was when the Call came to him. Were you a slave at the time when 21
you were called? Do not let that trouble you. No, prefer to make use of that position even if you are able to gain your

freedom. For the man who was a slave when he was called 22
to the Master's service is the Master's freed-man; so, too, the
man who was free when called is Christ's slave. You were 23
bought and the price was paid. Do not let yourselves become
slaves to men. Brothers, let every one remain in the position 24
in which he was when he was called, keeping near to God.

With regard to unmarried women, I have no command from 25
the Master to give you, but I tell you my opinion—that of a
man whom the Master has mercifully enabled to be deserving
of confidence.

I think, then, that, in view of the time of suffering now close 26
at hand, what I have already said is best—I mean that it is best
for people to remain as they are. Are you bound to a wife? 27
Then do not seek to be free. Are you free from such a bond?
Then do not seek for a wife. Still, if you should marry, you 28
have not done wrong; nor if a young woman marries, has she
done wrong. But those who marry will have trouble in worldly
matters, and my wish is to spare you. Indeed, Brothers, 29
the time that remains to us is short. Meanwhile, let those
who have wives live as if they had none, those who are sorrow- 30
ing as if they were not, those who are enjoying life as if they
did not, those who buy anything as if it was not theirs, and 31
those who use the world as using it sparingly; for the world,
in its present form, is passing away. I want you, therefore, to 32
be free from cares. Unmarried men care for the Master's
interests, desiring to please him; while married men care for 33
worldly matters, desiring to please their wives, and so their 34
interests are divided. Again, unmarried women, whether old
or young, care for the Master's interests, in order to be pure
both in body and in spirit, while married women care for
things of this world, desiring to please their husbands. It is 35
for your own benefit that I say this, not with any intention of
putting a halter round your necks, but in order to secure for
the Master seemly and constant devotion, free from any dis-
traction.

If, however, a father thinks that he is not acting fairly 36
towards his unmarried daughter, in case she be past the prime
of life, and if under these circumstances her marriage ought to
take place, he may do as he thinks right. He is doing nothing
wrong—let the marriage take place. On the other hand, a 37
father who has definitely made up his mind, and is under no
compulsion, but is free to carry out his own wishes, and who
has come to the decision, in his own mind, to keep his un-
married daughter at home, will be doing right. In short, the 38
one who consents to his daughter's marriage is doing right,
and yet the other will be doing better.

A wife is bound to her husband as long as he lives; but if 39
the husband should pass to his rest, the widow is free to marry

any one she wishes, provided he is not an unbeliever. But she would be happier, in my opinion, if she were to remain as she is; and I am convinced that I also have the Spirit of God. 40

Now on the subject of food that has been offered in sacrifice to idols, we are sure that we all have some knowledge! Knowledge breeds conceit, while love builds up character. If a man fancies he knows anything, he has not yet acquired the knowledge of it that he ought to have acquired. On the other hand, if a man loves God, he is known and loved by God. 1 2 3

To return, then, to the subject of eating food that has been offered to idols—we are sure that no idol has any real existence in the universe, and that no god exists but One. And even supposing there are so-called 'gods' either in the sky or on the earth—and there are plenty of such 'gods' and 'lords'—yet for us there is only one God, the Father, from whom all things come and for whom we live, and one Lord—Jesus Christ, through whom all things come and through whom we live. Still, it is not every one that has this knowledge. Some people, because of their quite recent familiarity with idols, eat food which they still regard as an offering made to an idol; and their moral sense, being still weak, receives a shock. What we eat, however, will not bring us nearer to God. We lose nothing by not eating this food, and gain nothing by eating it. But take care that your freedom in this matter does not become in any way a stumbling-block to the weak. For if some one should see you who possess this knowledge, feasting in an idol's temple, his moral sense, if he is a weak man, will be hardened in relation to the eating of food offered to idols. And so, through this knowledge of yours, the weak man is ruined—your Brother for whose sake Christ died. In this way, by sinning against your Brothers and injuring their moral sense, while it is still weak, you are sinning against Christ! Therefore, if what I eat makes my Brother fall, rather than make my Brother fall, I will never eat meat again. 4 5 6 7 8 9 10 11 12 13

Am I not free? Am I not an Apostle? Have I not seen Jesus, our Master? Are you not yourselves, by your faith in him, the result of my work? If to other people I am not an Apostle, yet at least I am to you; for by your faith in him you are the seal that stamps my apostleship as true. 1 2

The defence I make to my critics is this:—Have we not a right to food and drink? Have we not a right to take a wife about with us, if she is a Christian, as the other Apostles and the Master's brothers and Peter all do? Or is it only Barnabas and I who have no right to give up manual labour? Does any one ever serve as a soldier at his own expense? Does any one 3, 4 5 6 7

plant a vineyard and not eat its produce? Or does any one look after a herd and not get his living from the milk?
In speaking as I have done, am I guided only by human 8
customs? Does not the Law also say the same? For in the 9
Law of Moses it is said—'*Thou shalt not muzzle a bullock while it is treading out the grain.*' Is it the bullocks that God is thinking of? or is it really said for our sakes? No doubt it was written 10
for our sakes, for the ploughman ought not to plough, nor the thrasher to thrash, without expecting a share of the grain.
Since it is we who sowed spiritual things for you, is it much 11
that we should reap from you earthly things? If others share 12
in this right over you, do not we far more? Still we did not avail ourselves of this right. No, we endure anything rather than impede the progress of the Good News of the Christ.
Do you not know that those who do the work of the Temple 13
live on what comes from the Temple, and that those who serve at the altar share the offerings with the altar? So, too, the 14
Master has appointed for those who tell the Good News that they should have a livelihood from the Good News. But, for 15
my part, I have not availed myself of any of these rights.
I am not saying this to secure such an arrangement for myself; indeed, I would far rather die——No, nobody shall make my boast a vain one! For, if I tell the Good News, there is 16
nothing for me to boast of, because I am acting under compulsion. Woe indeed awaits me if I do not tell it! If of my 17
own choice I do this work, I have a reward; but if without my choice, still a position of responsibility has been entrusted to me. What is my reward then? To tell the Good News free 18
of charge, so as to make a sparing use of the rights which it gives me.

I was not the slave of any one, and yet, to win more converts, 19
I made myself every one's slave. To the Jews I became like a 20
Jew, in order to win Jews. To those who are subject to Law I became like one subject to Law—though I was not myself subject to it—so as to win those who are. To those who have 21
no Law I became like one who has no Law—not that I am free from God's Law; no, for I am under Christ's Law—in order to win those who have no Law. To the weak I became weak, in 22
order to win the weak; I have become all things to all men, so as at all costs to save some. And I do everything for the sake 23
of the Good News, so that I may share in it with the rest.

Do you not know that, though all run who join in a race, yet 24
only one gets the prize? Run then like him, so that you may be sure to win. All athletes exercise self-restraint in every- 25
thing; but while they do it for a crown that soon withers, we do it for one that will not wither. For my part, then, I run 26
like that, with no uncertain aim. I box like that, not like a

[9] *Deut.* 25. 4.

man hitting at the air. No, I treat my body roughly and make 27
it my slave, for fear that I who have called others to the
contest should myself be rejected.

I want you to recollect, Brothers, that all our ancestors 1 1
were beneath the cloud and all passed safely through the sea;
that in the cloud and in the sea they all received baptism as 2
followers of Moses; and that they all ate the same super- 3
natural food and all drank the same supernatural water, for 4
they used to drink from a supernatural rock which followed
them, and that rock was the Christ. Yet with most of them 5
God was displeased; indeed they *were struck down in the desert.*

Now these things happened as warnings to us, to teach us 6
not to *long for* evil things as our forefathers *longed.* Do not 7
become idolaters as some of them did. Scripture says—'*The people sat down to eat and drink, and stood up to dance.*' Nor 8
should we commit acts of immorality as some of them did,
with the result that twenty-three thousand of them fell dead in
one day. Nor should we try the patience of the Lord too far, 9
as some of them tried it, with the result that they *were, one after another, destroyed by the snakes.* And do not grumble, as some of 10
them did, and so *were destroyed by the Angel of Death.* These 11
things happened to them by way of warning, and were
recorded to serve as a caution to us, in whose days the close
of the ages has come.

So those who think they can stand must take care not to 12
fall. No temptation has come upon you that is beyond 13
human power to resist. God will be true to you, and will not
allow you to be tempted beyond your strength; but when he
sends the temptation, he will also provide the way of escape,
so that you may have strength to endure it.

Therefore, my dear Brothers, shun the worship of idols. I 14, 15
speak to you as sensible men; form your own judgement
about what I am saying. In the Cup of Blessing which 16
we bless, is there not fellowship through sharing in the blood
of the Christ? And in the loaf of bread which we break in
pieces, is there not fellowship through sharing in the Body of
the Christ? Just as there is one loaf, so we, many though we 17
are, form one body; for we all partake of the one loaf. Look 18
at the people of Israel. Are not those who eat the sacrifices
sharers with the altar? What is my point, then? Do I mean 19
that an offering made to an idol, or the idol itself, is anything?
No; what I say is that the sacrifices offered by the heathen 20
are offered to evil spirits and to a being which is no God, and I do
not want you to have fellowship through evil spirits. You 21
cannot drink both the Master's Cup and that of evil spirits.
You cannot partake at *the Master's Table* and at that of evil

5 *Num.* 14. 16. 6 *Num.* 11. 34. 7 *Exod.* 32. 6. 9 *Num.* 21. 6. 10 2 *Sam.* 24. 16.
20 *Deut.* 32. 17. 21 *Mal.* 1. 7.

spirits. Or *are we to rouse the jealousy of the Lord?* Are we 22
stronger than he is?

Everything is allowable! Yes, but everything is not profit- 23
able. Everything is allowable! Yes, but everything does not
build up character. People must not study their own interests, 24
but the interests of others.

You may eat anything that is sold in the meat-market, with- 25
out making inquiries to satisfy your scruples; for *the earth and* 26
all that is in it belong to the Lord. If an unbeliever invites some 27
of you to his house and you care to go, you may eat anything
that is put before you, without making inquiries to satisfy your
scruples. But if any one should say to you 'This has been 28
offered in sacrifice to an idol,' then for the sake of the speaker
and his scruples do not eat it. I do not say 'your' scruples, 29
but 'his.' Why, for instance, should the freedom I claim be
condemned by the scruples of another? If, for my part, I take 30
the food thankfully, why should I be abused about that for
which I give thanks?

Whether, then, you eat or drink or whatever you do, do 31
everything for the honour of God. Do not become hindrances 32
either to Jews or Greeks or to the Church of God. In the 33
same way I also try to please everybody in everything, not
studying my own advantage, but that of people generally, that
they may be saved. Imitate me, as I myself imitate Christ. 1 11

VII.—Regulations as to Christian Worship.

I praise you, indeed, because in everything you are mindful 2
of me, and are holding fast to what was imparted to me
exactly as I gave it to you. But I want you to under- 3
stand that the Christ is the Head of every man, that man is
the Head of woman, and that God is the Head of the Christ.
Any man who keeps his head covered, when publicly praying 4
or preaching, brings dishonour to his Head; while any woman 5
who publicly prays or preaches bare-headed brings dishonour
to her Head; for that is exactly the same as if she were close
shaved. Indeed if a woman does not keep her head covered, 6
she may as well cut her hair short. But since it is a disgrace to
a woman to cut her hair short or shave it off, let her keep
her head covered. A man, indeed, ought not to have his 7
head covered, for he has always been *the likeness of God* and
the reflection of his glory, while woman is the reflection
of man's glory. For it was not man who was taken from 8
woman, but woman who was taken from man. Besides, man 9
was not created for the woman's sake, but woman for the sake
of the man. Therefore, on account of the angels, a woman 10

22 *Deut.* 32. 21. 26 *Ps.* 24. 1. 7 *Gen.* 5. 1.

ought to wear on her head a sign of man's authority. Yet, in 11
the Lord's service, woman is not independent of man, or man of
woman; for just as the woman came from the man, so the 12
man comes by means of the woman, and all things come from
God. Judge for yourselves; is it fitting that a woman should 13
publicly pray to God with her head uncovered? Does not 14
nature herself teach us that while, for a man, to wear his hair
long is degrading to him, a woman's long hair is her pride? 15
Her hair has been given her to serve as a covering.
If, however, any one still thinks it right to contest the point— 16
well, we have no such custom, nor have the Churches of God.

On the subject to which I now pass I cannot praise you, 17
because your meetings do more harm than good. To begin 18
with, I hear that, when you meet as a Church, divisions exist
among you, and to some extent I believe it. Indeed there 19
must actually be parties among you, in order that the men of
real worth may be brought to the front. Further, when 20
you meet together, it is not possible to eat the Master's Supper;
for, as you eat, each of you makes sure of his own supper first, 21
and so one has too little to eat, and another has too much
to drink! Surely you have houses in which you can eat 22
and drink! Or are you trying to show your contempt for the
Church of God and to humiliate the poor? What can I say to
you? Shall I praise you? In this matter I am far from
praising you. I myself had from the Master the account 23
which I have in turn given to you—how that Jesus, the Master,
on the very night of his betrayal, took some bread, and after 24
thanking God, broke it in pieces, saying, as he did so, "This is
my body given on your behalf. Do this in memory of me."
And in the same way with the cup, when the supper was 25
finished, saying "This cup is the new *Covenant* made by my
blood. Do this, whenever you drink it, in memory of me." For 26
whenever you eat this bread and drink the cup, you proclaim
the Master's death—till he comes. Therefore, whoever in an 27
unworthy spirit eats the bread or drinks the Master's cup will
have to answer for an offence against the Master's body
and blood. Let men look into their own hearts, before they 28
eat any of the bread or drink from the cup. For those 29
who eat and drink bring a judgement upon themselves by
their eating and drinking, if they do not discern the body.
This is why so many among you are weak and ill, and 30
why many of you are falling asleep. But if we saw ourselves 31
aright, we should not be undergoing judgement. Still, in 32
being judged by the Master, we are being disciplined, so that
we may not be condemned with the rest of the world. There- 33
fore, my Brothers, when you meet together to eat the Supper,

[25] *Exod.* 24. 8.

wait for one another. If a man is hungry, let him eat at 34
home, so that your meetings may not bring a judgement upon
you. The other details I will settle as soon as I come.

VIII.—The relative Value of certain spiritual Gifts.

In the next place, Brothers, I want you to understand about 1 12
spiritual gifts. You know that there was a time when 2
you were heathens, going astray after idols that could not
speak, just as you happened to be led. Therefore I tell you 3
plainly that no one is speaking under the influence of the
Spirit of God when he says 'Jesus is accursed,' and that no
one can say 'Jesus is Lord,' except under the influence of the
holy Spirit.

There are differences between gifts, but the same Spirit 4
gives them; there are different ways of serving the Master, but 5
the Master is the same; and there are differences of effects, but 6
the same God produces every effect in the case of every person.
Spiritual illumination is in each instance given for some good 7
purpose. While the power to speak wisely is given to one man 8
by the means of the Spirit, the gift to another is the power to
speak with knowledge—due to the same Spirit, to another 9
faith is given through the same Spirit, to another ability to
cure diseases through the one Spirit, to another miraculous 10
powers, to another the 'prophetic' gift, to another the gift of
distinguishing between true and false inspiration, to another
varieties of the gift of 'tongues,' and to another the power to
explain them. All these effects are produced by one and the 11
same Spirit, who distributes his gifts to each individually as he
chooses.

For just as the human body is a union of many parts in one, 12
and all its parts, many though they are, form only one body, so
it is with the Christ. It was through one Spirit, and to form one 13
Body, that we were all baptized, whether Jews or Greeks,
slaves or free men, and were all watered with one Spirit. The 14
human body, I repeat, consists not of one part, but of many.
If the foot says 'Since I am not a hand, I do not belong to the 15
body,' it does not on that account cease to belong to the body.
Or if the ear says 'Since I am not an eye, I do not belong to 16
the body,' it does not on that account cease to belong to the
body. If all the body were an eye, where would the hearing 17
be? If it were all hearing, where would the sense of smell be?
The fact is that God put each individual part just where 18
he thought fit in the body. But if together they all made up 19
only one part, where then would be the body? Yet in reality, 20
although it has many parts, there is only one body. The eye 21
cannot say to the hand 'I do not want you,' nor, again, the
head to the feet 'I do not want you.' On the contrary, those 22

parts of the body that seem naturally weakest are essential;
and on those parts which we hold in least esteem we confer 23
special honour. So to our ungraceful parts a grace is added
which our graceful parts do not require. Yes, God so 24
arranged the body—by giving special dignity to the part
deficient in it—as to secure that there should be no disunion in 25
the body, but that the various parts should show an equal care
for one another. So if one part suffers, all the others suffer 26
with it, and if one part has honour done it, all the others share
its pleasure. Now you as a whole are the Body of Christ, and 27
individually you are its parts. In the Church God has 28
appointed, first Apostles, secondly Prophets, thirdly Teachers;
or else he has given miraculous powers, or else ability to cure
diseases, or capacity to help others, or power to govern, or
varieties of the gift of 'tongues.' Surely every one is not to be 29
an Apostle, nor every one to be a Prophet, nor every one to
be a Teacher, nor every one to have miraculous powers, nor 30
every one to have ability to cure diseases, nor every one
to speak in 'tongues,' nor every one to explain them! Be 31
ambitious for the more important gifts.

I go on to show you a way beyond all comparison the 1 **13**
best. If I speak in the 'tongues' of men—aye, and of
angels, too—but am without Love, I have become mere echo-
ing brass, or a clanging cymbal! Even if I have the 'prophetic' 2
gift and know all secret truths and possess all knowledge, or
even if I have such perfect faith as to be able to move moun-
tains, but am without Love, I am nothing! If I give all I possess 3
to feed the hungry, and even if (to say what is boastful) I sacrifice
my body, but am without Love, I am none the better!
Love is long-suffering and kind. Love is never envious, never 4
boastful, never conceited, never behaves unbecomingly. She 5
is not self-seeking, not easily provoked, *nor* does she *reckon up
her wrongs*. She has no sympathy with deceit, but has full 6
sympathy with truth. She is proof against all things, 7
always trustful, always hopeful, always patient. Love 8
never dies. Are there 'prophetic' gifts?—they will be cast
aside. Are there 'tongues'?—they will cease. Is there know-
ledge?—it will be cast aside. Our knowledge is incomplete, 9
and our prophesying incomplete, but as soon as Perfection has 10
come, what is incomplete will be cast aside. When I was a 11
child, I talked like a child, thought like a child, reasoned like
a child; now that I am a man, I have cast childish ways aside.
As yet we see things dimly, reflected in a mirror, but then— 12
face to face! As yet my knowledge is incomplete, but then it
will be as full as God's knowledge of me is now. So then 13
Faith, Hope, and Love last on—only these three—and of them
the greatest is Love.

[6] *Zech.* 8 17 (Septuagint).

Strive to have this Love; yet be ambitious for spiritual gifts 1 14
and especially for ability to preach. Those who use the gift 2
of 'tongues' when speaking are speaking, not to men, but to
God, for nobody understands them; yet in spirit they are
speaking secret truths. But those who preach are speaking to 3
their fellow men words that will build up their faith and give
them comfort and encouragement. Those who use the gift of 4
'tongues' when speaking build up their own faith, while those
who preach build up that of the Church. Now I should like 5
you all to speak in 'tongues,' but I should much prefer that
you should preach. Preachers are of more importance than
those who speak in 'tongues,' unless the latter also give the
explanation, so that the Church may be built up. This being 6
the case, Brothers, what good shall I do you, even if I
should come to you and speak in 'tongues,' unless I have
something to say to you in the way of new truth, fresh
knowledge, exhortation, or instruction? Even with lifeless 7
things, such as a flute or a harp, though they produce
sounds, yet unless the proper distinction is made between the
notes, how will the tune played on either of them be recog-
nized? If the bugle should give a doubtful call, who will get 8
ready for battle? And so with you; unless in your use of the 9
gift of 'tongues' you utter intelligible words, how will what
you are saying be understood? You will be speaking to
the winds! There are probably a great many different 10
languages in the world, and not one of them fails to convey
meaning. If however I do not happen to know the language, 11
I shall be a foreigner to those who speak it, and they will
be foreigners to me. So also with you; since you are 12
ambitious for spiritual gifts, be eager to excel in them, with
a view to building up the Church. Therefore those who 13
use the gift of 'tongues' when speaking should pray for ability
to explain them. If I should use the gift of 'tongues' when 14
praying, my spirit indeed prays, but my intellect is helping no
one. What, then, is my conclusion? Simply this—I will pray 15
in spirit, but I will pray intelligently also; I will sing in spirit,
but I will sing intelligently also. If you bless God in spirit only, 16
how can those in the congregation who are without your gift
say 'Amen' to your thanksgiving? They do not know what you
are saying. Your thanksgiving may be excellent, but others are 17
not helped by it. Thank God, I use the gift of 'tongues' more 18
than any of you do. But at a meeting of the Church I would 19
rather speak five words intelligently, so that I may teach others,
than thousands of words when using the gift of 'tongues.'

Brothers, do not become children in understanding. In 20
wickedness be infants, but in understanding become men. It 21
is said in the Law—'*In strange tongues and by the lips of strangers will I speak to this people, but even then they will not listen*

21 *Isa.* 28. 11.

to me, says the Lord.' Therefore the gift of the 'tongues' is 22
intended as a sign, not for those who believe in Christ, but for
those who do not, while the 'prophetic' gift is intended as a
sign, not for those who do not believe in Christ, but for those
who do. So when the whole Church meets, if all present 23
use the gift of 'tongues,' and some men without the gift,
or who are unbelievers, come in, will they not say that you
are mad? While if all those present use the 'prophetic' gift, 24
and an unbeliever, or a man without the gift, comes in, under
the influence of them all he becomes conscious of his sin and
is called to account; the secrets of his heart are revealed, and 25
then, throwing himself on his face, he will *worship* God, and
exclaim "*God is indeed with you.*"

What then is my conclusion, Brothers? Whenever you meet 26
together, each of you comes either with a hymn, or an address,
or a new truth, or the 'tongues,' or an explanation; let every-
thing be arranged with a view to the building up of character.
If any of you use the gift of 'tongues' when speaking—and 27
not more than two, or at the most three, should do so—each
should take his turn, and one man should give the explanation.
If there is no one able to explain what is said, they should 28
remain silent at the meeting of the Church, and speak to them-
selves and to God. Of those with 'prophetic' gifts two or 29
three should speak, and the rest of the congregation should
weigh well what is said. But if some new truth should be 30
revealed to another person as he sits there, the first speaker
should stop. For you can all speak in turn, so that all 31
may learn some lesson and all receive encouragement. (The 32
spirit of a man who has the 'prophetic' gift is under his own
control. God is not a God of disorder, but of peace.) More- 33
over this custom prevails in all the Churches of Christ's People.

Married women should remain silent at the meetings of the 34
Church, for they are not allowed to speak in public; but they
must take a subordinate place, as the Law itself says. If they 35
want information on any point, they should ask their husbands
about it at home; for it is disgraceful for a married woman to
speak at a meeting of the Church. Did God's Message 36
to the world originate with you? or did it find its way to none
but you?

If any one thinks he has 'prophetic' or spiritual gifts, 37
he should recognize that what I am now saying to you is
a command from the Lord. Any one who disregards it may 38
be disregarded. Therefore, my Brothers, be ambitious for the 39
'prophetic' gift, and do not attempt to forbid speaking
in 'tongues.' Everything should be done in a proper and 40
orderly way.

[25] *Isa.* 45. 14.

IX.—The Resurrection of the Dead.

Brothers, I want to remind you of the Good News which I 1 15
once told you, and which you received. It is the Good News
on which you have taken your stand, and by means of which 2
you are being saved. I want to remind you of the very words
that I used in telling it to you—assuming that you are still
holding fast to it, and have not believed in it in vain. In the 3
forefront of my teaching I gave you the account which I had
myself received—how that Christ died for our sins (as the
Scriptures had foretold), that he was buried, that on the third 4
day he *was raised* from the grave (as the Scriptures had fore-
told), and that he appeared to Peter, and then to the Twelve. 5
Afterwards he appeared to more than five hundred of our 6
Brothers at one time, most of whom are still alive, though
some have gone to their rest. Later on he appeared to James, 7
and then to all the Apostles. Last of all he appeared to me 8
also, as to one born, so to speak, at a wrong time. I, 9
indeed, am the least important of the Apostles; I am unworthy
of the name of 'Apostle,' because I persecuted the Church of
God. But what I am, I am by God's mercy, and his mercy, 10
which reached even to me, has not been wasted. No, I have
toiled harder than all of them, and yet it was not I, but God's
mercy working with me. Whether, then, it was I or they, this 11
is what we proclaim, and this is what you believed.

Now, if what we proclaim about Christ is that he has been 12
raised from the dead, how is it that some of you say that a
resurrection of the dead is impossible? But if a resurrection 13
of the dead is impossible, then Christ himself has not been
raised, and if Christ has not been raised, then our proclamation 14
is groundless, and our faith is equally so! More than that, our 15
testimony about God is being shown to be false; for we testi-
fied that God raised the Christ from the grave, and yet he did
not do so, if it is true that the dead do not rise! For if the 16
dead do not rise, then Christ himself has not been raised, and 17
if Christ has not been raised, your faith is mere folly—you
have your sins upon you still. Yes, and those who went to 18
their rest trusting in Christ perished! If it is for this life that 19
we have placed our hopes on Christ, and that is all—then we
are of all men the most to be pitied.

But the truth is, Christ has been raised from the dead, 20
the first-fruits of those who are at rest. For since it was 21
through a man that death came, so, too, it is through a man
that there will come a resurrection of the dead. For as through 22
Adam all men die, so through the Christ will all return to life.

But each in his proper order—Christ as the first-fruits, 23

[4] *Hos.* 6. 2.

then at his Coming those who belong to the Christ. Afterwards will come the end—the time when he gives his Kingdom into the hands of his God and Father; but not until he has overthrown all other rule and all other authority and power. For he must reign as King *until God has put* all *his enemies under his feet.* Death will be the last enemy to be overthrown; for God *has placed everything under* Christ's *feet.* (But when it is said that everything has been placed under Christ, it is plain that God who placed everything under him is not included.) Then when everything has been placed under him, the Son will place himself under God who placed everything under him, so that God may be all and in all. 24 25 26 27 28

Again, if there is no resurrection, what good will those people be doing who are baptized on behalf of the dead? If it is true that the dead do not rise, why are people baptized on their behalf? Or why do we every hour risk our lives? Every day I face death, Brothers—by my pride in your faith in Christ Jesus, our Lord, I affirm it. If I had gone, with no more hope than an ordinary man has, to fight wild beasts at Ephesus, what should I have gained by it? If the dead do not rise, then—'*Let us eat and drink, for to-morrow we shall be dead*'! Do not be deceived. 29 30, 31 32 33

'Good ways are spoiled by evil friends.'

Rouse yourselves, as is your duty, and cease from sin. There are some who have no true knowledge of God. I speak like this to shame you. 34

Some one, however, will ask 'How do the dead rise? and in what form will they come?' Foolish man, the seed you yourself sow does not burst into life, unless it first dies! And when you sow it, it has not the form which it will have, but is only a bare grain—of wheat, perhaps, or of something else. God gives it the form that he has chosen, and to every seed he gives the form peculiar to itself. Animal life is not all of the same kind, but there is one kind for men, another for beasts, another for birds, and another for fishes. There are bodies peculiar to the heavens, and bodies peculiar to the earth, but the beauty of the heavenly bodies is quite different from that of the earthly. The beauty of the sun is not the same as the beauty of the moon, or as that of the stars; indeed one star differs in beauty from another. It is the same with the resurrection of the dead. That which is sown is perishable, that which rises is imperishable; that which is sown is disfigured, that which rises is beautiful; that which is sown is frail, that which rises is strong; that which is sown is an animal body, that which rises is a spiritual body. As surely as there is an animal body, so there is also a spiritual 35 36 37 38 39 40 41 42 43 44

25—27 *Ps.* 110. 1; 8. 6. 32 *Isa.* 22. 13. 33 Menander *Thais.*

body. Scripture says the same—'*Adam, the first man, became a* 45
being with animal life'; the last Adam became a Life-giving
spirit. The spiritual body does not come first, but the animal 46
body; the spiritual body comes later. The first *man* was *of* 47
earth, from the ground; the second man was from Heaven.
Those who are of earth are like him who was of earth; and 48
those who are heavenly are like him who is from Heaven. As 49
we have borne the likeness of him who was of earth, so let us
bear the likeness of him who is from Heaven. This, 50
Brothers, I declare—that mere flesh and blood can have no
share in the Kingdom of God, nor the perishable a share in the
imperishable. Now I have a secret truth to tell you. We 51
shall not all have gone to our rest, but we shall all undergo a
change—in a moment, in the twinkling of an eye, at the last 52
trumpet-call; for the trumpet will sound, and the dead will
rise, imperishable, and we, also, shall undergo a change. For 53
this perishable body of ours must put on a form which is
imperishable, and this mortal body a form which is immortal.
And when this mortal body has put on its immortal form, then 54
indeed will the words of Scripture come true—'*Death has been*
swallowed up in victory! Where, O Death, is thy victory? Where, 55
O Death, is thy sting?' It is sin that gives death its sting, and 56
it is the Law that gives sin its power. But thanks be to God, 57
who gives us *the victory*, through Jesus Christ, our Lord.
Therefore, my dear Brothers, stand firm and unshaken, always 58
diligent in the Lord's work, for you know that your toil, if it be
in his service, is not thrown away.

X.—Messages and Farewell.

In the matter of the Collection for Christ's People, I want 1 **16**
you to act on the directions I gave to the Churches in Galatia.
On the first day of every week each of you should put by what 2
he can afford, so that no collections need be made after I have
come. On my arrival, I will send any persons whom you may 3
authorize by letter to carry your gift to Jerusalem, and if it 4
seems worth while for me to go myself, they shall go with me.
I will come to you as soon as I have been through 5
Macedonia; for I am going through Macedonia, and I shall 6
probably make some stay with you and perhaps remain for the
winter, so that it may fall to you to help me on my way,
wherever I may be going. I do not want now merely to pay 7
you a passing visit, for I am hoping to stay with you for some
time, if the Lord permits. I intend staying, however, at 8
Ephesus till the Harvest Festival; for a great and promising 9
opening has presented itself, and there are many opponents.
If Timothy comes, take care that he has no cause for feeling 10

45, 47 *Gen.* 2. 7. 54 *Isa.* 25. 8. 55, 57 *Hos.* 13. 14.

ill at ease while he is with you. He is doing the Master's work
no less than I am. No one therefore should slight him. See 11
him safely on his way to me, for I am expecting him with
some of our Brothers.

As for Apollos, our Brother, I have often urged him to go 12
to you at the same time as the others. He has, however, been
very unwilling to do so as yet; but he will go as soon as he
gets a good opportunity.

Be watchful; stand firm in your faith; prove yourselves 13
men; be strong. Let everything you do be done in a loving 14
spirit.

I have another request to make of you, Brothers. You know 15
Stephanas and his household. They were, you remember, the
first-fruits gathered in from Greece, and they set themselves to
serve Christ's People. I want you, on your part, to show 16
deference to such persons as these are, and to every fellow
labourer and earnest worker. I am glad Stephanas and 17
Fortunatus and Achaïcus have come, for they have made up for
your absence; they have cheered my heart, and yours as well. 18
Cultivate friendships with such men as these.

The Churches in Roman Asia send you their good wishes. 19
Aquila and Prisca and the Church that meets at their house
send you a hearty Christian greeting. All our Brothers send 20
you good wishes. Greet one another with a sacred kiss.

I, Paul, add this farewell in my own handwriting. Accursed 21, 2
be any one who has no love for the Lord. THE LORD IS
COMING. May the blessing of the Lord Jesus be with you. My 23, 2
Christian love to all of you.

TO THE CORINTHIANS—II.

ST. PAUL'S SECOND LETTER TO THE CORINTHIANS.

WRITTEN FROM MACEDONIA 58 A.D.

ONLY a brief period of time appears to have intervened between the writing of St. Paul's two existing Letters to the Corinthians. A few months after the dispatch of the first Letter, a riot instigated by Demetrius, the silversmith, drove the Apostle from Ephesus (Acts 19. 20 ; 2 Cor. 1. 8).

Either with the first Letter, or soon afterwards, he had sent Titus to Corinth on an important mission of inquiry. And now, leaving Ephesus and travelling northwards, the Apostle went to the Troad, in the hope of meeting Titus there and of receiving from him some re-assuring news as to the condition of things in the Corinthian church. But Titus had not yet arrived, and, after waiting for him for some time in vain, St. Paul, keenly disappointed (2. 13), went on into Macedonia. At length Titus returned from Corinth and came to him at Philippi (7. 6). Much to the Apostle's joy he was able to report that the first Letter had been well received, and promptly acted upon, by the majority of the Corinthian Christians, and that they cherished a hearty affection for Paul himself. On the other hand the Apostle was greatly distressed to learn that there were members of the Church who still stubbornly refused to submit to his authority, and assailed him with cruel and persistent slander. This news, brought by Titus, was the occasion of the present Letter. It is an outburst of passionate feeling, in which the Apostle expresses his gratitude for the kindness and obedience manifested towards him by the majority of the Church, and defends his own personal character and apostolic authority against the unscrupulous attacks of the minority.

TO THE
CORINTHIANS—II.

I.—Greeting.

To the Church of God at Corinth, and to all Christ's People throughout Greece, 1
From Paul, by God's will an Apostle of Christ,
And from Timothy, a Brother.
May God, our Father, and the Lord Jesus Christ bless you and give you peace. 2

II.—The Apostle's Grounds for Feeling Comforted.

Praise be to the God and Father of Jesus Christ our Lord, 3
the compassionate Father, the God ever ready to comfort, who 4
comforts us in all our troubles, so that we may be able to comfort those who are in any trouble with the very comfort which we ourselves receive from him. It is true that we have 5
our full share of the sufferings of the Christ, but through the Christ we have also our full share of comfort. If we meet 6
with trouble, it is for the sake of your comfort and salvation; and if we find comfort, it is for the sake of the comfort which will make itself felt in you when you endure the same sufferings that we ourselves are enduring. Our hopes for you do 7
not waver. We know that as you are sharing our sufferings, you will also share our comfort. We want you, 8
Brothers, to know that, in the troubles which befel us in Roman Asia, we were burdened altogether beyond our strength, so much so that we actually despaired of life. Indeed, we had within us the presentiment of death, in order 9
that we might not rely on ourselves, but on God who raises the dead to life. But God delivered us from such a death, and 10
will again. It is on him that we have set our hopes of further deliverance in the future, while all of you, also, help us by 11

your prayers. And so, many lips will give thanks on our behalf for the blessing granted us in answer to many prayers.

Indeed, our chief satisfaction is this—that our conscience 12
tells us that our conduct in the world, and still more in our relations with you, was marked by a purity of motive and a sincerity which come from God. It was not based on worldly policy, but on the help of God. What we are now writing to 13
you is not different, either from the letter which you have received, or from what you yourselves recognize to be true. And my hope is that you will recognize to the very end—as, 14
in part, you have already recognized about us—that you have a right to be proud of us, as we shall be of you, on the Day of Jesus, our Lord.

III.—The Apostle explains his Delay in visiting Corinth.

It was with this conviction that I intended to come to see 15
you before going into Macedonia; so that you might experience a double pleasure—my intention being to visit you on my way 16
to Macedonia, and again on my return, and then to get you to help me forward on my way to Judaea. As this was my 17
intention, where, pray, did I show fickleness of purpose? Or do you think that my plans are formed on worldly lines, so that in the same breath I say 'Yes' and 'No'? As surely as 18
God is true, I tell you that the Message we brought you does not waver between 'Yes' and 'No'! The Son of God, Christ 19
Jesus, whom we—Silas, Timothy, and I—proclaimed among you, showed no wavering between 'Yes' and 'No.' With him it is always 'Yes.' For however many are the promises of God, 20
in Christ is the confirming 'Yes.' Therefore also let 'Amen' be said by us to God, to his glory through Christ. It is God 21
who brings us, and you with us, into union with Christ, and so strengthens us. He it is who consecrated us, and set his mark 22
on us, and gave us his Spirit in our hearts as an earnest of future blessings.

But, as my life shall answer for it, I call God to witness that 23
it was to spare you that I gave up my visit to Corinth. I do 24
not mean that we are to domineer over you with regard to your faith, but, on the contrary, we work with you for your true happiness; indeed it is through your faith that you are standing firm. For my own sake also I decided not to pay 1
you another painful visit. If I am the one who causes you 2
pain, who is there to cheer me, unless it be the very person whom I am paining? So I wrote as I did, for fear that, if I 3
had come, I should have received pain from those who ought to have made me glad; for I felt sure that it is true of you all without exception, that my joy is yours also. I wrote to you 4

in sore trouble and distress of heart and with many tears, not to give you pain, but to let you see how intense a love I have for you.

Now whoever has caused the pain has not so much pained me, as he has to some extent—not to be too severe—pained every one of you. The man to whom I refer has been sufficiently punished by the penalty inflicted by most of you; so that now you must take the opposite course, and forgive and encourage him, or else he may be overwhelmed by the intensity of his pain. So I beg you to assure him of your love. I had this further object, too, in what I wrote—to ascertain whether you may be relied on to be in every respect submissive. When you forgive a man anything, I forgive him too. Indeed, for my part, whenever I have forgiven anything (if I have had to do so at all), it has been on your account and under the eye of Christ, so as to prevent Satan taking advantage of us; for we are not ignorant of his devices.

When I went to the district round Troas to tell the Good News of the Christ, even though there was an opening for serving the Master, I could get no peace of mind because I failed to find Titus, my Brother; so I took leave of the people there, and went to Macedonia. All thanks to God, who leads us in one continual triumph in the service of the Christ, and uses us to spread the perfume of the knowledge of him everywhere. For we are a fragrance for God—a fragrance as of Christ himself—both among those who are on the way to Salvation and among those who are on the way to Ruin. To the latter we are as an odour proceeding from death and ending in Death; to the former as an odour proceeding from life and ending in Life. But who is fit for such work? Unlike most people, we are not in the habit of trading on God's Message; but as men who speak with sincerity, and are commissioned by God, we speak in the sight of God as belonging to Christ.

IV.—The Apostle vindicates his Ministry.

Are we beginning to recommend ourselves again? Or are we like some who need letters of recommendation to you, or from you? You yourselves are our letter—a letter written on our hearts, and one which everybody can understand and read. All can see that you are a letter from Christ entrusted to our care, a letter *written*, not with ink, but with the Spirit of the ever-living God, and not *on tablets of stone*, but on *tablets of human hearts*.

This, then, is the confidence which we have gained through

[3] *Exod.* 31. 18; 34. 1; *Prov.* 3. 3; *Ezek.* 11. 19; 36. 26.

Christ in our relations with God. I do not mean that we are 5
fit to form any judgement by ourselves or on our own
authority; our fitness comes from God. He it was who made 6
us fit to be ministers of a New Covenant—not a written law,
but a spiritual principle. For the written law kills, but the
spiritual principle gives life.

But if the system of religion which tended towards Death— 7
a written law, engraved on stones—began in such splendour,
that the Israelites were unable to gaze at the *face of Moses*
because of *its brightness*—a merely passing brightness—will 8
not the religion of the Spirit have still greater splendour? For 9
if there was splendour in the religion that involved condemna-
tion, far more is the religion that sets men right with God rich
in splendour! Indeed *that which then had splendour* has lost 10
its *splendour*, because of the splendour which surpasses it. And 11
if that which was to pass away came in splendour, far more
will that which is to last be surrounded with splendour!

With such hopes, then, as these, we venture to speak very 12
plainly. We do not do as *Moses* did. He *used to cover his face with* 13
a veil, to prevent the Israelites gazing at the disappearance of
what was passing away. And more than this, their minds had 14
become dense. Indeed to this very day, at the public reading
of the Old Covenant, the same veil remains unlifted; for only
union with Christ removes it. Yet to this very day, whenever 15
Moses is read, a veil lies on their hearts. *But whenever a man* 16
turns to the Lord the veil is removed. By the word 'Lord' is to 17
be understood the Spirit, and where the Spirit of the Lord is,
there is freedom. And all of us, with unveiled faces, see, as if 18
reflected in a mirror, *the splendour of the Lord*, and are being
transformed into his likeness, from one degree of splendour to
another, as it comes from the Lord, even the Spirit.

And so, as by God's mercy we are engaged in this ministry, 1
we do not act like cowards. On the contrary, we have re- 2
nounced the secrecy which springs from shame, and refuse to
adopt crafty ways, or to tamper with God's Message. It is by
the exhibition of the Truth that we recommend ourselves to
every man's conscience in the sight of God. But even if the 3
Good News that we bring is veiled, it is veiled only in the case
of those who are on the way to Ruin. As for them, the god of 4
this Age has blinded their minds, unbelievers as they are, so
that the light from the Good News of the splendour of the
Christ, who is the very incarnation of God, should not shine
upon them. (For it is not ourselves that we proclaim, but 5
Christ Jesus, as Lord, and ourselves as your servants for Jesus'
sake.) Indeed, the same God who said 'Out of darkness light 6
shall shine,' has shone in upon our hearts, so that light may
spread from our knowledge of the splendour of God, as seen
on the face of Christ.

7—16 *Exod.* 34. 29, 30, 34, 35. 18 *Exod.* 24. 17

But we have this treasure in bodies of clay, in order that the vastness of its power may be seen to be from God, and not to be due to us. Though hard pressed on every side, we are never hemmed in; though perplexed, never driven to despair; though pursued, never abandoned; though struck down, never killed! We always carry about on our bodies the marks of a death like that of Jesus, so that the Life also of Jesus, may be plainly seen in our bodies. Indeed we who still live are continually being given over to death for the sake of Jesus, in order that the Life also of Jesus may be plainly seen in our mortal nature. And so while death is active within us, Life is active within you. In the same spirit of faith as that expressed in the words '*I believed, and therefore I spoke*,' we, also, believe, and therefore speak. For we know that he who raised Jesus, the Master, from the grave, will also raise us with him, and will bring us with you into his own presence. For everything is for your benefit, in order that, as God's mercy reaches greater numbers, there may be an increase in thanksgiving, to the glory of God.

Therefore, as I said, we do not act like cowards; but even though what is outward in our nature is wasting away, yet what is inward is, day by day, being renewed. Our light trouble, which lasts only a moment, is resulting for us, to an immeasurable degree, in an enduring store of honour, because we are not fixing our attention on what is seen, but on what is unseen; for what is seen is temporary, but what is unseen is enduring. For we know that if the tent—that earthly body which is now our home—should be taken down, we have a home of God's building, a home not made by human hands, an enduring home in Heaven. Even while we are in our present body, we sigh, in our longing to put over it our dwelling which is to come from Heaven, sure that, when we have put it on, we shall not be found without bodies. Indeed, we who are in this 'tent' sigh under our burden, because we do not want to take it off, but to put on the other over it, in order that what is mortal may be absorbed in Life. And he who has prepared us for this change is God, who has also given us his Spirit as a pledge of it.

Therefore we are always confident; and we know that, while we are at home in the body, we are away from our home with the Lord. For we guide our lives by faith, and not by what we see. We are confident, I say; and we prefer to leave our home in the body, and to make our home with the Lord. And so, whether at home or from home, our ambition is to win his approval. For at the Bar of the Christ we must all be made to appear in our true characters, that each may receive the consequences of the life he has lived in the body, in accordance with his actions, whether good or worthless.

[13] *Ps.* 116. 10.

Knowing, then, what fear of the Lord means, we are trying to win our fellow men; but God has already seen just what we are, and I hope that in your hearts you also have seen it. 11
We are not recommending ourselves again to you, but rather are giving you cause for pride in us, so that you may have an answer ready for those who pride themselves on appearances and not on character. For if we went out of our minds, it was in God's service! If we are now in our senses, it is in yours! 12 13
It is the love of the Christ which impels us; because we recognized that, as one died for all, all therefore died, and that his object in dying for all, was that the living should for the future not live for themselves, but for him who died for them and rose from the grave. 14 15
For ourselves, then, from this time forward, we refuse to regard any one as the world does. Even if we have thought of Christ in that way, yet now we do so no longer. So if any one is in union with Christ, he is a new being! His *old* life has passed away, and a *new* life has *begun!* But all this comes from God, who through Christ reconciled us to himself, and gave us the work of proclaiming this reconciliation—how that, in Christ, he was reconciling the world to himself, not reckoning men's offences against them, and how that he has entrusted us with the Message of that reconciliation. 16 17 18 19
It is, then, on Christ's behalf that we are acting as ambassadors—God, as it were, appealing to you through us. We beg you on Christ's behalf to be reconciled to God. God made him who knew nothing of sin to be Sin on our behalf, so that we, through union with him may become the Righteousness of God. Therefore, as God's fellow-workers, we further appeal to you not to receive his mercy in vain. For he says— 20 21 1 2

> '*At the time for acceptance I listened to thee,*
> *And on the day of deliverance I helped thee.*'

Well, *the time for acceptance* is now! *The day of deliverance* is now! In all we do we avoid putting obstacles in people's way, so that no fault may be found with our ministry. On the contrary, we are trying in everything to recommend ourselves, as God's ministers should do. So we turn to account the many things we have to undergo—troubles, hardships, difficulties, floggings, imprisonments, disturbances, toils, sleepless nights, and fastings. We recommend ourselves also by purity, knowledge, patience, and kindliness; by a spirit which is holy, a love which is sincere, a teaching which is true, and an energy which is divine. We put to this use the weapons of righteousness, whether for attack or defence. We use both honour and dishonour, both slander and praise. We are regarded as impostors, yet we are true men; as unknown, yet we are well- 3 4 5 6 7 8 9

17 *Isa.* 43. 18, 19. 2 *Isa.* 49. 8.

known; as *at death's door*, yet, strange to tell, *we are still alive; as chastised, yet we are not killed;* as suffering, yet we are always 10
happy; as poor, yet we are enriching many; as having nothing, yet we possess everything!

We are speaking freely to you, men of Corinth; *you have long* 11
held a large *place in* our *hearts.* In them you have abundant 12
room, but in your own affections you are cramped. Can you 13
not return my love—I appeal to you as I would to children—with as large a place in your hearts?

V.—Intimacy with the Heathen forbidden.

Do not ally yourselves with those who reject the Faith. 14
For what partnership can there be between righteousness and lawlessness? or what is there in common between light and darkness? What harmony is there between Christ and 15
Belial? or how can those who accept the Faith have any share with those who reject it? What agreement has a Temple 16
of God with idols? For what are we but a Temple of the ever-living God? This is what God meant when he said—

> '*I will dwell among them, and walk among them;*
> *And I will be their God, and they shall be my people.*
> Therefore "*Come out from the heathen,* 17
> *And separate yourselves from them,*" *says the Lord,*
> "And *touch nothing impure;*
> *And I will welcome you;*
> And *I will be a father* to you, 18
> *And* you shall be *my sons and daughters,*"
> *Says the Lord, the Ruler of all.*'

Since then, dear friends, we have such promises as these, we 1 7
should purify ourselves from everything that pollutes either body or spirit, and out of reverence for God should aim at perfect holiness.

VI.—The Apostle's Satisfaction with his Converts.

Make room for us in your hearts. In no instance have we 2
ever wronged, or harmed, or taken advantage of, any one. I 3
am not saying this to condemn you. Indeed, I have already said that you are in our very hearts, to share both death and life with us. I speak very freely to you, yet I boast very 4
loudly of you. I am full of encouragement and, in spite of all our troubles, am exceedingly happy.

Even since we reached Macedonia, our poor human nature 5

9 *Ps.* 118. 17—18. 11 *Ps.* 119. 32. 16—18 *Lev.* 26. 11, 12; *Ezek.* 37. 27; *Isa.* 52. 11; 2 *Sam.* 7. 14; *Hos.* 1. 10; *Isa.* 43. 6; *Amos* 4. 13 (Septuagint).

has found no rest; on every side there are troubles—conflicts
without, anxieties within. But God, the encourager of the 6
downcast, has encouraged us by the arrival of Titus. And it 7
is not only by his presence that we are encouraged, but also
by the encouragement which he received from you; for he
tells us of your strong affection, your penitence, and your zeal
on my behalf—so that I am happier still. For though I caused 8
you sorrow by my letter, I do not regret it. Even if I was
inclined to regret it—for I see that the letter did cause you
sorrow though only for a time—I am glad now. Glad, 9
not because of the sorrow it caused you, but because your
sorrow brought you to repentance. For your sorrow was in
accordance with God's will, his intention being that you
should not be harmed by us in any way. For when sorrow is 10
in accordance with God's will, it results in repentance, which
leads to a Salvation that will never be regretted; but the sure
result of the sorrow that the world knows is Death. Why, look 11
at the results which that other sorrow—sorrow in accordance
with God's will — has had in your case. What earnestness
it produced! what explanations! what strong feeling! what
alarm! what earnest longing! what eagerness! what readiness
to punish! You have by every means cleared yourselves, and
proved that you are now free from guilt in the matter. So, 12
then, even if I did write thus to you, it was not for the sake of
the wrong-doer, nor of the man wronged, but to make you
conscious, as in the sight of God, of your own earnest interest
in us. This has given us encouragement.

In addition to this encouragement we were made exceed- 13
ingly happy by the happiness of Titus; for his heart has been
cheered by you all. Although I have been boasting a little to 14
him about you, you have not made me feel ashamed; but just
as we have spoken the truth to you in everything else, so our
boasting to Titus about you has proved also to be the truth.
And his affection for you is all the greater, as he remembers 15
the deference that you all showed him, and recalls how you
received him with reverence and awe. I am glad that 16
I can feel complete confidence in you.

VII.—The Palestine Famine Fund.

We want to tell you, Brothers, about the goodness God has 1
shown to the Churches in Macedonia—how, tried though they 2
were by many a trouble, their overflowing happiness, and even
their deep poverty, resulted in a flood of generosity. I can 3
bear witness that to the full extent of their power, and even
beyond it, of their own free will, too, and with many an appeal 4
to us for permission, they showed sympathy, and contributed
their share towards the fund for their fellow-Christians. And 5

that not in the way we had expected; but they first gave themselves to the Lord and to us in accordance with God's will. This led us to urge upon Titus that, as he had started 6
the work for you, he should also see to the completion of this expression of your sympathy. And remembering how you 7
excel in everything—in faith, teaching, knowledge, and large-hearted earnestness, and in the love which we have awakened in you—I ask you to excel also in this matter.

I am not laying a command upon you, but I am making use 8
of the earnestness shown by others to test the genuineness of your love. Surely you do not forget the goodness of Jesus 9
Christ, our Master—how for your sakes he became poor, although he was rich, so that you also might become rich through his poverty. But I am only making suggestions on 10
this matter; indeed this is the best course with people like you, who were a year ahead of others, not only in taking action, but also in resolving to do so. And now I want you to complete 11
the work, so that its completion may match the willingness of your resolution—in proportion, of course, to your means. For 12
if the willingness is evident, the value of a man's gift is reckoned by what he may have, and not by what he has not. For our object is not to give relief to others and bring distress 13
on you, but, by equalizing things, to secure that on the present 14
occasion what you have to spare may supply their want, so that at another time what they can spare may supply your want, and thus things be equalized. As Scripture says—'*Those who* 15
had obtained much had not too much, and those who had obtained little had not too little!'

I thank God for inspiring the heart of Titus with the same 16
keen interest in your welfare that I have; for Titus has 17
responded to my appeals and, in his earnestness, is starting to come to you of his own accord. We are sending with him as 18
a companion the Brother whose fame in the service of the Good News has spread through all the Churches. Further 19
than that, he is the one who has been elected by the Churches to accompany us on our journey in connexion with your work of love, which we are superintending with a view to the Master's honour and as a mark of our deep interest in the matter. What we are specially guarding against is that any 20
fault should be found with us in regard to our superintendence of this charitable fund; for *we are trying to make arrangements* 21
which shall be honourable, not only *in the eyes of the Lord,* but also in the eyes *of men.* We are sending with them another of our 22
Brothers, whose earnestness we have often proved in many ways, and whom we now find to be still more earnest because of his great confidence in you. If questions are asked about 23
Titus—he is my intimate companion and shares my work for

15 *Exod.* 16. 18. 21 *Prov.* 3. 4 (Septuagint).

you; if about our Brothers—they are the delegates of the Churches, and are an honour to Christianity. Show 24
them therefore—so that the Churches may see it—the reality of your love, as well as our reason for boasting to them about you.

With reference, indeed, to the Fund for your fellow- 1
Christians, it is really superfluous for me to say anything to you. I know, of course, your willingness to help, and am 2
always boasting of it, when speaking about you to the Macedonians. I tell them that you in Greece have been ready for a year past. It was really your zeal that stimulated most of them. My reason for sending our Brothers is to prevent what 3
we said about you proving in this particular matter an empty boast, and to enable you to be as well prepared as I have been saying that you are. Otherwise, if any Macedonians were to 4
come with me and find you unprepared, we—to say nothing of you—should feel ashamed of our present confidence. There- 5
fore I think it necessary to urge the Brothers to go on to you in advance, and to ensure that the arrangements for the gift which you have already promised shall be completed before I come. Then it will be in readiness, as a gift should be, and will not look as if it were being given under pressure.

Remember the saying—'Scanty sowing brings scanty har- 6
vest, plentiful sowing plentiful harvest.' Let every one give as 7
he has previously resolved, not grudgingly or under compulsion; for *God* loves *a cheerful giver*. God has power to shower 8
upon you every kind of blessing in abundance, so that, having in all things and on all occasions a full supply for all your wants, you may be able to do an abundance of good actions of every kind. (As Scripture says— 9

> '*He scattered broadcast, he gave to the poor;*
> *His goodness continues for ever.*'

And he who supplies *seed to the sower, and bread for eating*, will 10
supply you with seed and cause it to multiply, and will increase *the fruits of your goodness*). So then, growing rich in all things, 11
you will be prepared to show all kinds of generosity—generosity which through our instrumentality produces thanksgiving to God. For the rendering of a public service like this not 12
only relieves the needs of your fellow-Christians, but also results in abundant thanksgiving to God. Through the 13
evidence afforded by the service you thus render, you cause men to praise God for your fidelity to your profession of faith in the Good News of the Christ, as well as for the generosity of your contributions for them and all others. In their 14
prayers also for you they express their longing to see you, because of God's surpassing goodness as displayed in you.

All thanks to God for his inestimable gift! 15

7 *Prov.* 22. 8 (Septuagint). 9 *Ps.* 112. 9. 10 *Hos.* 10. 12; *Isa.* 55. 10.

VIII.—The Apostle asserts and defends his Position.

Now, I, Paul, make a personal appeal to you by the meek- 1 **10**
ness and gentleness of the Christ—I who, in your presence,
am humble in my bearing towards you, but, when absent, am
bold in my language to you. I beg you not to make me show 2
my boldness, when I come, by the confident tone which I
reckon that I shall venture to adopt towards some of you, who
are yourselves reckoning that we are influenced in our conduct
by earthly motives. For though we live an earthly life we do 3
not wage an earthly war. Our weapons of war are not earthly 4
ones but, in God's service, are powerful for the overthrow of
fortresses. We are engaged in confuting arguments and over- 5
throwing every barrier raised against the knowledge of God.
We are capturing every thought, to bring it into submission to
the Christ, and are fully prepared to punish every act of 6
rebellion, when once your submission has been put beyond
doubt.

You look at the outward appearance of things! Any one 7
who flatters himself that he belongs to Christ might surely of
his own accord think again and recognize that we belong to
Christ quite as much as he does. Even if I boast rather too 8
much about our authority—which by the way the Lord gave
us for building up your faith and not for overthrowing it—still
I have no reason to be ashamed. I say this, that it may not 9
seem as if I were trying to overawe you by my letters. For 10
people say 'His letters are impressive and vigorous, but his
personal appearance is insignificant and his speaking con-
temptible.' Such persons may reckon on this—that our actions, 11
when we are present, will show us to be exactly what our
words do in our letters, when we are absent. We have 12
not indeed the audacity to class or compare ourselves with
some of those who indulge in self-recommendation! But
when such persons measure themselves by themselves, and
compare themselves with themselves, they show a want of
wisdom. We, however, will not give way to unlimited 13
boasting, but will confine ourselves to the limits of the sphere
to which God limited us, when he permitted us to come as far
as Corinth. For it is not the case, as it would be with persons 14
not in the habit of coming to you, that we are exceeding our
bounds! Why, we were the very first to reach you with the
Good News of the Christ! Our boasting, therefore, does not 15
go beyond bounds and trespass upon the labours of others;
but our hope is that, as your faith increases, our influence
among you may be very greatly extended, while we still keep
within our sphere. So we shall be able to tell the Good News 16
in the districts beyond you, without trespassing on the sphere
assigned to other men and boasting of what has been already

done. *Let those who boast boast about the Lord.* For it 17,
is not people who recommend themselves that win approval,
but those who have the commendation of the Lord.

I wish you would tolerate a little folly in me!—as indeed you 1
really do. I am jealous over you with a jealousy like the 2
jealousy of God. I gave you in marriage to one husband, that
I might bring into the Christ's presence a pure bride. Yet I 3
fear that it may turn out that, just as *the Serpent* by his crafti-
ness deceived Eve, so your minds may have lost the loyalty
and purity due from you to the Christ. For if some new-comer 4
is proclaiming a Jesus other than the one whom we proclaimed,
or if you are receiving a Spirit different from the one which
you did receive, or a Good News different from that which you
welcomed, then you are marvellously tolerant! I do not 5
reckon myself in any way inferior to the most eminent
Apostles! Though I am not a trained orator, yet I am not 6
deficient in knowledge; indeed we made this perfectly plain
to you in everything.

Perhaps you say that I did wrong in humbling myself that 7
you might be exalted—I mean because I told you God's Good
News without payment. I robbed other churches by taking 8
pay from them, so that I might serve you! And when I was 9
with you and in need, I did not become a burden to any of
you; for our Brothers, on coming from Macedonia, relieved
my needs. I kept myself from being burdensome to you in
any way, and I shall continue to do so. As surely as the truth 10
of Christ is in me, this boasting about myself shall not be
stopped in any part of Greece. Why? Because I do not love 11
you? God knows that I do!

In any case, what I am doing now I shall continue to do, 12
that I may cut away the ground from under those who are
wishing for some ground for attacking me, and that in the
thing of which they boast they may appear in their true
characters, just as we do in ours. Men of this stamp are 13
sham apostles, and treacherous workers. They disguise them-
selves as Apostles of Christ; and no wonder! Even Satan 14
disguises himself as an angel of the Light! It is not surpris- 15
ing, therefore, if his servants also disguise themselves as
servants of Righteousness. Their end will be in accordance
with their actions.

I say again—None of you should think me a fool. Yet if you 16
must, at least give me such a welcome as you would give a fool,
that I, too, may indulge in a little boasting. When I speak 17
thus, and boast so confidently, I am not speaking as the Master
would, but as a fool might. As so many are making worldly 18
boasts, I shall boast, too. Although you are so sensible, you 19
tolerate fools willingly enough! You let people make you their 20

17 *Jer.* 9. 24. 3 *Gen.* 3. 13.

slaves, eat you out of house and home, get you into their power, put on airs of superiority, even strike you in the face! I speak 21
to our own disparagement when I admit that we have been weak. But whatever the subject on which others are not afraid to boast—though it is foolish to say so—I am not afraid either! Are they Hebrews? So am I! Are they Israelites? So am 22
I! Are they Descendants of Abraham? So am I! Are they 23
'Servants of Christ'? Though it is madness to talk like this, I am more so than they! I have had more than my share of toil, more than my share of imprisonments. I have been flogged times without number. Often I have been at death's door. Five times I received one short of forty lashes at the 24
hands of the Jews. Three times the Romans beat me with 25
rods. Once I was stoned. Three times I was shipwrecked. I have spent a whole twenty-four hours in the sea. My jour- 26
neys have been many. I have been through dangers from rivers, dangers from robbers, dangers from my own people, dangers from the heathen, dangers in towns, dangers in the country, dangers on the sea, dangers among false Brothers. I 27
have been through toil and hardship. I have often had sleepless nights; I have endured hunger and thirst; I have often passed days without food; I have been cold and poorly clad. And not to mention other things, there is my daily burden of 28
anxiety about all the Churches. Who is weak, without my 29
being weak? Who is led astray without my burning with indignation? If I am forced to boast, I will boast of things 30
which show my weakness! The God and Father of the Lord 31
Jesus—he who is for ever blessed—knows that I am speaking the truth. When I was at Damascus, the Governor under 32
King Aretas had the gates of that city guarded, in the hope of arresting me, but I was let down in a basket through a window 33
in the wall, and so escaped his hands.

I am forced to boast. It is unprofitable, but I will now pass 1 **12**
to visions and revelations given by the Lord. I know a Chris- 2
tian who, fourteen years ago—whether in the body or out of the body I do not know, but God knows—was caught up (this man of whom I am speaking) to the third Heaven. And I 3
know that this man—whether in the body or separated from the body I do not know, but God knows—was caught up into 4
Paradise, and heard sacred things of which no human being is permitted to speak. About the man of whom I am speaking I 5
will boast, but about myself I will not boast except as regards my weaknesses. Yet if I choose to boast, I shall not be a fool; 6
for I shall only be speaking the truth. But I refrain, for fear that, through the marvellous character of the revelations, any one should credit me with more than he can see in me or hear from me. It was for this reason, and to prevent me from 7
thinking too highly of myself, that a sharp spike was sent to pierce my flesh—an instrument of Satan, for my discipline—

to prevent me, I repeat, from thinking too highly of myself.
About this I three times entreated the Lord, praying that it 8
might leave me. But his reply has been—'My help is enough 9
for you; for where there is weakness, there strength reaches
its perfection.'

Most gladly, then, will I boast, rather than complain, about
my weaknesses, so that the strength of the Christ may come
and live within me. That is why I delight in weakness, ill- 10
treatment, hardships, persecution, and difficulties, when borne
for Christ. For when I am weak, then it is that I am
strong!

I have been making a fool of myself! It is you who forced 11
me to it. I am the very man whom you ought to be recom-
mending! Although I am nobody, in no case did I prove
inferior to the most eminent Apostles. The signs that mark a 12
true Apostle were exhibited among you—in circumstances con-
stantly calling for endurance—by signs, by marvels, and
by miracles. In what respect, I ask, had you worse treatment 13
than the other Churches, unless it was that, for my part,
I refused to become a burden to you? Forgive me the wrong
I thus did you!

Remember, this is the third time that I have made every 14
preparation to come to see you, and I shall refuse to be a
burden to you; I do not want your money, but you. It is not
the duty of children to put by for their parents, but of parents
to put by for their children. For my part I will most 15
gladly spend, and be myself spent, for your welfare. Can it be
that the more intensely I love you the less I am to be loved?

You will admit that I was not a burden to you, but you 16
say that I was crafty all along and caught you by a trick! Do 17
you assert that I took advantage of you through any one of
those whom I have sent to you? I urged Titus to go, and sent 18
our Brother with him. Did Titus take any advantage of you?
Did we not all live by the same Spirit, and tread in the same
footsteps?

Have you for some time past been fancying that it is to you 19
that we are making our defence? No, it is in the sight of God
and as belonging to Christ that we are speaking. And, dear
friends, it is all intended to build up your characters; for I am 20
afraid that perhaps, when I come, I may find that you are not
what I want you to be, and, on the other hand, that you may
find that I am what you do not want me to be. I am afraid
that I may find quarrelling, jealousy, ill-feeling, rivalry,
slandering, back-biting, self-assertion, and disorder. I am 21
afraid lest, on my next visit, my God may humble me in regard
to you, and that I may have to mourn over many who have
long been sinning, and have not repented of the impurity,
fornication, and sensuality, in which they have indulged.

For the third time I am coming to see you. '*By the word* 1 **13**
of two or three witnesses each statement shall be established.'
I have already warned those who have been long sinning, as 2
well as all others, and now while still away I repeat the warn-
ing which I gave you when I was with you on my second
visit—that if I come again, I shall spare no one. This will be 3
the proof, which you are looking for, that the Christ speaks
through me. There is no weakness in his dealings with you.
On the contrary he shows his power among you. It is true 4
that he was crucified in consequence of weakness, but he
is now living in consequence of the power of God; and we are
weak in his weakness, but with him we shall live through the
power of God—and that for your sakes. Test your- 5
selves to see whether you are holding to the Faith. Put your-
selves to the proof. Surely you recognize this fact about
yourselves—that Jesus Christ is in you! Unless indeed you can-
not stand the test! But I hope that you will recognize that 6
we, for our part, can stand the test. We pray God that you 7
may do nothing wrong, not in order that we may be seen
to stand the test, but that you may do what is right, although
we may seem to you not to stand the test. We have no 8
power at all against the Truth, but only in its service. We are 9
glad when we are weak, so long as you are strong. And what
we pray for is that you may become perfect. This is 10
my reason for writing as I now do, while I am away from
you, so that when I am with you I may not act harshly in the
exercise of the authority which the Lord gave me—and gave
me for building up and not for pulling down.

IX.—Farewell and Blessing.

And now, Brothers, good-bye. Aim at perfection; take 11
courage; agree together; live in peace. And then God, the
source of all love and peace will be with you. Greet 12
one another with a sacred kiss. All Christ's People 13
here send you their good wishes.

May the blessing of the Lord Jesus Christ, and the love 14
of God, and the companionship of the holy Spirit be with
every one of you.

[1] *Deut.* 19. 15.

TO THE GALATIANS.

ST. PAUL'S LETTER TO THE GALATIANS.

WRITTEN EITHER FROM EPHESUS ABOUT 54 A.D., OR FROM CORINTH ABOUT 57 A.D.

THE Roman province of 'Galatia,' in Asia Minor, included not only the district which had previously borne that name but also various adjacent districts. Hence it is uncertain whether in the New Testament the word is used in its wider or its narrower sense. The Christian Churches in 'Galatia' appear to have been founded by St. Paul about the year 51 A.D., while he was on his second missionary tour (Acts 16. 6). Three years later he re-visited the district in the course of his third tour (Acts 18. 23). He appears to have been seriously ill on the first-mentioned occasion, but the impulsive Celts gave him an eager welcome, and soon became devotedly attached to him (Gal. 4. 13—15). After he had left them, however, their enthusiasm for him and his Message gradually cooled, and the present Letter was written as the result of information which reached him, that his converts were being led astray by teachers who had come from Jerusalem, impugning his apostolic authority and personal character, and insisting that all Christians must observe the Jewish Law and be circumcised.

TO THE
GALATIANS.

I.—Greeting.

To the Churches in Galatia, 1 1
From Paul, an Apostle whose authority is not derived from men and is due, not to man, but to Jesus Christ and to God the Father, who raised Christ to life;
and from all the Brothers here. 2
May God, our Father, and the Lord Jesus Christ, bless you 3
and give you peace. For, to rescue us from this present wicked age, Christ gave himself for our sins, in accor- 4
dance with the will of our God and Father, to whom be 5
given all glory for ever and ever. Amen.

II.—The Apostle's Relations to his Converts, and to the Law.

I am astonished that you are so soon deserting him whose 6
Call reached you through the mercy of Christ, for a different
'Good News,' which is really no Good News at all. But 7
then, I know, there are people who are harassing you, and
who want to pervert the Good News of the Christ. Yet even 8
if we——or if an angel from Heaven were to tell you any other
'Good News' than that which we told you, may he be
accursed! We have said it before, and I repeat it now—If 9
any one tells you a 'Good News' other than that which you
received, may he be accursed!

Am I, now, do you suppose, trying to conciliate men, or 10
God? Am I seeking to please men? If I were still trying to
please men, I should not be a servant of Christ. I would 11
remind you, Brothers, that the Good News which I told is not
a human invention. I, at least, did not receive it from man, 12

nor was I taught it, but it came to me through a revelation made by Jesus Christ.

You have heard, of course, of my conduct when I was 13
devoted to Judaism—how I persecuted the Church of God to
an extent beyond belief, and made havoc of it, and how, 14
in devotion to Judaism, I surpassed many of my contem-
poraries among my own people in my intense eagerness to
uphold the traditions of my ancestors. But when God, 15
who had set me apart *even before my birth*, and *whose Call had*
reached me by his mercy—when God, I say, saw fit to reveal 16
his Son within me, so that I might tell the Good News of him
among the heathen, then at once, instead of consulting any
human being, or even going up to Jerusalem to see those who 17
were Apostles before me, I went, on the contrary, to Arabia,
and on my return came back to Damascus. Only then, 18
after three years, did I go up to Jerusalem to make the
acquaintance of Peter, and I stayed a fortnight with him. I 19
did not, however, see any other Apostle, except James, the
Master's brother. (As to what I am now writing to you, I 20
call God to witness that I am speaking the truth). After this 21
I went to the districts of Syria and Cilicia. But I was still 22
unknown personally to the Christian Churches in Judaea;
all they heard was—'The man who once persecuted us is now 23
telling the Good News of the very Faith of which he once
made havoc.' And they praised God on my account. 24
After that, fourteen years later, I went up to Jerusalem again 1
with Barnabas and took Titus also with me. It was a revela- 2
tion that led me to go; and I laid before those there the Good
News, in the form in which I proclaim it among the heathen.
I did this privately before those who are thought highly of,
for fear I might possibly be taking, or have already taken, a
course which would prove useless. Still even my companion, 3
Titus, though a Greek, was not compelled to be circumcised.
But on account of the false Brothers who had stolen in, the 4
men who had crept in to spy upon our Christian liberty, so as
to bring us back to slavery—why, we did not yield submission 5
to them even for an hour, so that the Truth of the Good News
might always be yours! Of those who are thought somewhat 6
highly of—what they once were makes no difference to me,
God does not recognise human distinctions—well, those who
are thought highly of added nothing to my Message. On the 7
contrary, they saw that I had been entrusted with the Good
News for the heathen, just as Peter had been for the Jews.
For he who gave Peter power for his mission to the Jews, 8
gave me, also, power to go to heathen nations. Recognizing 9
the charge entrusted to me, James, Peter, and John, who are
regarded as pillars of the Church, gave Barnabas and me their
hands in acknowledgement of us as fellow-workers, agreeing

15 *Isa.* 49. 1.

that we should go to the heathen, and they to the Jews. Only 10
we were to remember the poor—the very thing I was myself
anxious to do. But when Peter came to Antioch, I 11
opposed him to his face, because he stood convicted. For 12
before certain persons came from James, he had been in the
habit of eating with the converts from heathenism; but when
they came, he began to withdraw and hold aloof, for fear of
offending those who still held to circumcision. The rest of 13
the Jewish converts were guilty of the same hypocrisy, so that
even Barnabas was led away by it. But when I saw that they 14
were not keeping to the straight path of the Truth of the Good
News, I said to Peter, before them all, "If you, who were born
a Jew, adopt foreign ways of living, instead of Jewish, why are
you trying to compel the converts from heathenism to adopt
Jewish ways?"

We, being Jews by birth and not 'sinners' of heathen 15
parentage, know that no one stands right with God as the 16
result of actions done in obedience to Law, but only through
faith in Christ Jesus. So we came to believe in Christ Jesus,
in order that we might stand right with God through depen-
dence upon faith in Christ and not upon actions done in
obedience to Law; for such actions *will not enable one human
being to stand right with God.* If, in spite of our strong desire 17
to stand right with God through union with Christ, we were
ourselves, also, seen to be sinners, would that make Christ an
agent of sin? Certainly not; for if I rebuild the very things 18
that I pulled down, I prove myself to have done wrong. I, 19
indeed, through Law became dead to Law, in order to live for
God. I have been crucified with Christ. So it is no longer I 20
that live, but it is Christ that lives in me; and as for my
present earthly life, I am living it by faith in the Son of God,
who loved me and gave himself for me. I refuse to set 21
aside the mercy of God. Why, if righteousness could come
through Law, then Christ died for nothing!

III.—The Tyranny of the Law and the Freedom of the Gospel.

You foolish Galatians, who has been fascinating you—you 1
before whose very eyes Jesus Christ was depicted as crucified?
This is the one thing that I want to find out from you—Was 2
your reception of the Spirit due to actions done in obedience
to Law, or to your having listened with faith? Can you be so 3
foolish? After beginning with what is spiritual will you end
with what is external? Did you go through so much to no 4
purpose?—if indeed it was really to no purpose! He who 5
supplies you with his Spirit and endows you with such

16 *Ps.* 143. 2.

wonderful powers—does he do this as the result of actions done in obedience to Law? or as the result of your having listened with faith? It is just as it was with Abraham—'*He believed God, and that was regarded by God as righteousness.*' 6

You see, then, that those whose lives are based on faith are 7
the true sons of Abraham. And Scripture, foreseeing the fact 8
that God would bring the heathen into right relations with himself as a consequence of their faith, announced the Good News to Abraham beforehand, in the words—'*Through thee all the heathen shall be blessed.*' And so people whose lives are 9
based on faith share the blessings of Abraham and his faith.

All who are depending on actions done in obedience to Law 10
are under a curse, for Scripture says—'*Cursed is every one who does not abide by all that is written in the Book of the Law, and do it.*' Again, it is evident that no one stands right with God by 11
means of Law, for we read—'*Those who stand right with God will find Life as the result of faith.*' The Law, however, is not 12
based on faith; on the contrary it says—'*People who carry out these things will find Life by them.*' Christ ransomed us from 13
the curse pronounced in the Law, by taking the curse on himself for us, for Scripture says—'*Cursed is any one hanged on a tree.*' This was done that the blessing given to Abraham 14
might be extended to the heathen through Jesus Christ; that so, through our faith, we might receive the promised gift of the Spirit.

Let me take an illustration, Brothers, from daily life. No 15
one sets aside even a human agreement, when once it has been confirmed, or adds conditions to it. Now it was to 16
Abraham that the promises were made, "*and to* his *offspring*." The word 'offspring' was not used in the plural, as if many persons were meant, but the words were "*to thy offspring*," showing that one person was meant—and that was Christ. My point is this:—An agreement already confirmed by God 17
the Law, which came four hundred and thirty years later, does not cancel so as to cause the promise to be set aside. If 18
our heritage is the result of Law, then it has ceased to be the result of a promise. Yet God conferred it on Abraham by a promise.

What, then, you ask, was the use of the Law? It was a 19
later addition, to make wrong-doing an offence, and to last till the coming of that 'offspring' to whom the promise had been made. It was delivered through angels by a mediator. Now 20
mediation implies more than one person, but God is only one. Does that set the Law in opposition to God's promises? 21
Certainly not; for if a Law had been given capable of bestowing Life, then righteousness would have actually existed

6 *Gen.* 15. 6. 8 *Gen.* 12. 3; 18. 18. 10 *Deut.* 27. 26. 11 *Hab.* 2. 4. 12 *Lev.* 18. 5.
13 *Deut.* 21. 23. 16 *Gen.* 12. 7.

through Law. But the words of Scripture represent the 22
whole world as being under the bondage of sin, so that the
promised blessing, dependent, as it is, upon faith in Jesus
Christ, may be given to those who believe in him.

Before the coming of faith, we were kept under the charge 23
of the Law, under restraints, in preparation for the Faith about
to be revealed. So that the Law has proved a guide to lead 24
us to Christ, in order that as the result of faith we may stand
right with God. But now that faith has come we no longer 25
need a guide.

You are all sons of God, through your faith in Christ Jesus. 26
For all of you who were baptized into union with Christ clothed 27
yourselves with Christ. All distinctions between Jew and 28
Greek, slave and free man, male and female, have vanished;
for in union with Christ Jesus you are all one. And since you 29
belong to Christ, it follows that you are Abraham's offspring
and, under the promise, sharers in the inheritance.

What I want to say is this:—As long as an heir is an infant, 1 4
there is no difference between him and a slave, though he
is master of every thing. He is subject to the control of 2
guardians and servants during the period for which his father
has power to appoint a guardian. And so with us; when we 3
were like infants, we were slaves to the puerile teaching of the
world; but when the time was ripe for it, God sent his Son— 4
born a woman's child, born subject to Law—to ransom those 5
who were subject to Law, so that we might receive the privi-
leges of sons.

It is because you are sons that God sent into our hearts the 6
Spirit of his Son, with the cry 'Abba (Father).' You, therefore, 7
are no longer a slave, but a son; and if a son, then an heir,
also, by God's appointment.

Yet formerly, in your ignorance of God, you became slaves 8
to 'gods' which were no gods. But now that you have found 9
God—or, rather, have been found by him—how is it that you
are turning back to that puerile teaching, so poor and feeble,
to which you are wanting to become slaves a second time?
You are scrupulous in keeping Days and Months and Seasons 10
and Years! You make me fear that the labour I have spent on 11
you may have been wasted.

I entreat you, Brothers, to become like me, as I became like 12
you. You have never done me any wrong. You remember that 13
illness was the cause of my telling you the Good News in the
first instance. And as for what must have tried you in my 14
complaint, it did not inspire you with scorn or disgust, but you
welcomed me as if I had been an angel of God—or Christ Jesus
himself! What has become, then, of the blessings you called 15
down on me? For I can bear witness that, had it been possible,

you would have torn out your eyes and given them to me! Am 16
I to think, then, that I have become your enemy by telling you
the truth? People are courting your favour, but not honour- 17
ably. They want to isolate you, so as to make you court their
favour. It is always honourable to have your favour courted 18
in an honourable cause, and not only when I am with you, my 19
dear children—you for whom I am again enduring a mother's
pains, till a likeness to Christ shall have been formed in you.
But I could wish to be with you now and speak in a different 20
tone, for I am perplexed about you.

Tell me, you who want to be still subject to Law—Why do 21
you not listen to the Law? Scripture says that Abraham had 22
two sons, one the child of the slave-woman and the other the
child of the free woman. But the child of the slave-woman was 23
born in the ordinary course of nature, while the child of the free
woman was born in fulfilment of a promise. The story may 24
be taken as an allegory. The women stand for two Covenants.
One Covenant, given from Mount Sinai, produces a race of
slaves and is represented by Hagar—the word Hagar meaning 25
in Arabia Mount Sinai—and answers to the present Jerusalem,
which, with her children, is in slavery. But the Jerusalem 26
which is above is free, and it is she who is our mother. For 27
Scripture says—

> "*Rejoice, thou barren one, who dost never bear,*
> *Break into shouts, thou who art never in labour,*
> *For many are the children of her who is desolate—*
> *aye, more than of her who has a husband.*"

As for ourselves, Brothers, we, like Isaac, are children born in 28
fulfilment of a promise. Yet at that time the child born in the 29
ordinary course of nature persecuted the child born by the
power of the Spirit, and it is exactly the same now. But what 30
does the passage of Scripture say? *Send away the slave-woman*
and her son; for the slave's son must not be heir along with the son
of the free woman. And so, Brothers, we are not children of 31
a slave, but of her who is free.

IV.—Practical Exhortations.

It is for freedom that Christ set us free; stand firm therefore 1
and do not again come under the yoke of slavery.

Understand that I Paul myself tell you that if you are to be 2
circumcised, Christ will be of no advantage to you. I again 3
declare to every one who receives circumcision, that he binds
himself to obey the whole Law. You have severed yourselves 4
from Christ—you who are for standing right with God through
Law; you have become outcasts from mercy. For we, by the 5

27 *Isa.* 54. 1. 30 *Gen.* 21. 10.

help of the Spirit, are eagerly waiting for the fulfilment of our
hope—the being right with God as a result of faith. If a man 6
is a Christian, neither circumcision, nor the omission of it, is
of any importance, but faith, working through love, is all
important.
You were once making good progress! Who hindered you 7
from obeying the Truth? The influence brought to bear on 8
you does not come from him who calls you. A little leaven 9
leavens all the dough. Relying on the Lord, I am confident 10
that you will come to think just as I do. But the man who is
disturbing your minds will have to bear his punishment, who-
ever he may be. But to speak of myself, Brothers, if I 11
am still proclaiming circumcision, why am I still persecuted?
Then surely the Cross has ceased to be an obstacle to any one!
I could wish that those people who are unsettling you 12
would go the length of mutilating themselves.

For to you, Brothers, the Call came to give you freedom. 13
Only do not make your freedom an opportunity for self-indul-
gence, but render loving service to one another. Indeed, the 14
whole Law has been summed up in this one precept—'*Thou
shalt love thy neighbour, as if he were thyself.*' But if you are 15
continually wounding and preying upon one another, take care
that you are not destroyed by one another.
This is what I want to say:—Let your steps be guided by the 16
Spirit, and then you will not gratify the cravings of your
earthly nature. For the cravings of our earthly nature act in 17
opposition to those of the Spirit, and the cravings of the Spirit
in opposition to those of our earthly nature—they are two con-
trary principles—to prevent your doing just what you wish.
But if you are following the guidance of the Spirit, you are not 18
subject to Law. The things which arise from our earthly 19
nature are plain to all. They are such as these—unchastity,
impurity, indecency, idolatry, sorcery, quarrels, strife, jealousy, 20
outbursts of passion, acts of rivalry, dissensions, divisions, feel- 21
ings of envy, drunkenness, revelry, and the like. And I warn
you, as I did before, that people who indulge in such things
will have no share in God's Kingdom. But the fruit produced 22
by the Spirit is love, joy, peace, forbearance, kindliness,
generosity, trustfulness, gentleness, and self-control. Against 23
such things as these there is no law! And those who belong to 24
Jesus, the Christ, have already crucified their earthly nature,
with its passions and its cravings.

Since our Life is due to the Spirit, let us rule our conduct by 25
the Spirit. Do not let us grow conceited, and so provoke or 26
envy one another. Brothers, even if any one should be 1 6
caught in a guilty act, you who are spiritually minded should,

[14] *Lev.* 19. 18.

in a gentle spirit, put the man right, each of you reflecting that he also may be tempted. Bear one another's burdens, 2
and so render full obedience to the Law of the Christ. If a 3
man fancies himself to be somebody, when he is really nobody, he deceives himself. Every one must test his own work, and 4
he will then have cause for satisfaction by comparing himself with himself and not with any one else; for every one must 5
carry his own load. Those, however, who are being 6
instructed in the Message should always share their blessings with those who instruct them.

Do not be deceived. God is not to be trifled with. What 7
men sow they will reap. For those who sow the field of their 8
earthly nature will from it reap decay; while those who sow the field of the spirit will from it reap enduring Life. We must 9
never tire of doing right, for at the proper time we shall reap a harvest, if we do not grow weary. So then, as oppor- 10
tunity may occur, let us treat every one with kindness, and especially those who belong to the household of the Faith.

V.—Warnings and Farewell.

Notice the large letters I am making in writing to you with 11
my own hand. Those who wish to appear to advantage 12
in regard to outward things are the people who are trying to compel you to be circumcised; and they only do it to avoid being persecuted for the cross of Jesus, the Christ. Even 13
these upholders of circumcision do not themselves fully keep the Law, yet they want you to be circumcised, so that they may boast of your observance of the rite. But for my part, 14
may I never boast of anything except the cross of Jesus Christ, our Master, through whom the world has been crucified and is dead to me, and I to the world. For neither circumcision, 15
nor the omission of it, is of any importance; but a new nature is all important. May all who rule their conduct by this 16
principle *find peace* and mercy—they are *God's Israel.*

For the future let no one trouble me; for I bear the marks 17
of Jesus branded on my body.

May the blessing of Jesus Christ, our Lord, be with your 18
spirits, Brothers. Amen.

[16] *Ps.* 125. 5; 128. 6.

GROUP III.

THE LETTER TO THE EPHESIANS.

THE LETTER TO THE PHILIPPIANS.

THE LETTER TO THE COLOSSIANS.

TO THE EPHESIANS.

ST. PAUL'S LETTER TO THE EPHESIANS.

WRITTEN EITHER FROM ROME OR FROM CAESAREA ABOUT 61 A.D.

EPHESUS, a busy seaport and the chief city of Roman Asia, was famous in connexion with the worship of the goddess Diana. St. Paul's visit to the town is recorded in Acts 19. After an eventful stay of nearly three years, the Apostle went to Greece, and then returned by way of Miletus to Jerusalem. Shortly afterwards he was taken as a prisoner, first to Caesarea (Acts 23. 23), and then to Rome (Acts 28. 16), and from one of these places—probably the latter—he wrote the present Letter. It appears to have been a circular letter addressed not merely to the Christians of Ephesus but also to the other Churches in Roman Asia.

TO THE
EPHESIANS.

I.—Greeting, and Ascription of Praise.

To Christ's People **AT EPHESUS** who are faithful to him, 1 **1**
From Paul, by the will of God, an Apostle of Christ Jesus.
May God, our Father, and the Lord Jesus Christ bless you and 2
give you peace.

Praise be to the God and Father of Jesus Christ, our Lord, 3
who, through our union with Christ, bestowed upon us from on
high every spiritual blessing. For in the person of Christ he 4
chose us for himself before the creation of the world, intending
that we should be holy and blameless in his sight, living in a
spirit of love. From the first he marked us out for the 5
privileges of his sons through Jesus Christ, in fulfilment of
his loving purposes, and to win praise for that glorious blessing 6
which he freely conferred upon us in his dear Son. For by 7
union with Christ, and through his sacrifice of himself, we have
found redemption in the pardon of our offences. This is in 8
accordance with the wealth of the blessings that God heaped
upon us, which were accompanied by countless gifts of wisdom
and discernment, when he made known to us his secret purpose. 9
And it is also in accordance with the loving design which God
planned from the first to carry out in Christ—the establishment 10
of a New Order when the times were ripe for it, when he
would make everything, both in Heaven and on earth, centre
in the Christ. I say 'in the Christ,' by our union with whom 11
we also became God's own Possession, having from the first
been marked out for this in the intention of him who, in
all that happens, is executing his own fixed purpose. His 12

intention is that we should win praise for his glorious Name—
we who have been the first to rest our hopes on the Christ.
For—to take your own case—after you had heard the Message 13
of the Truth, the Good News of your Salvation, it was through
union with the Christ that you who believed in him were
marked as his by receiving the holy Spirit, which he had
promised. And the Spirit is a fore-taste of what is in store for 14
us, pointing forward to the full redemption of those who
belong to God, that so praise may be won for his glorious
Name.

II.—The Apostle's Prayer for his Converts, with Thanksgiving for God's Power displayed in their Salvation.

For my part this is why, from the time when I heard of the 15
faith in the Lord Jesus that prevails among you, and of your
confidence in all Christ's People, I have never omitted to give 16
thanks on your behalf, making constant mention of you in my
prayers. I have prayed the all-glorious Father, the God 17
of Jesus Christ our Lord, to inspire you with wisdom and true
insight through a fuller knowledge of himself. I have prayed 18
that your mental vision may be made so clear that you
may know how great a hope is given by God's Call, what a
wealth of glory there is *in store for* Christ's People, and how 19
surpassingly great is the power which he is able to exercise
for us who believe in him. It is the same mighty power as 20
that which he exerted upon the Christ, when he raised him
from the dead and *caused him to sit at his right hand* on high,
exalting him above all angelic Beings, whatever their power 21
or rank, and conferring on him a Name above any name that
can be mentioned, either in the present age, or in the age that
is to come. And God *put everything under Christ's feet*, and gave 22
him to the Church as its supreme Head; for the Church 23
is Christ's Body, and is filled with the presence of him who
fills all things everywhere with himself. To take your own case 1
again. Once you were, so to speak, dead because of your
offences and sins. For at one time you lived in sin, after the 2
way of the world, and in subjection to the Ruler of the Powers
of the air—the Spirit who is now at work among the
disobedient. It was among such people that we all once 3
lived, indulging the cravings of our earthly nature, and
carrying out the desires prompted by it and by our own
thoughts. By our very nature we were exposed to the divine
judgement, like the rest of mankind. Yet God, in his abundant 4

18 *Deut.* 33. 4. 20 *Ps.* 110. 1. 22 *Ps.* 8. 6.

compassion, and because of the great love with which he loved us, gave Life to us in giving life to the Christ, even though 5
at that time we were 'dead' because of our offences. It is by God's mercy that you have been saved. And through our 6
union with Christ Jesus, God raised us to Life with him, and also caused us to sit with him on high, in order that, by his goodness to us in Christ Jesus, he might display in the ages 7
to come the boundless wealth of his mercy. For it is by God's 8
mercy that you have been saved, through your faith. It is not due to yourselves; the gift is God's. It is not due to anything 9
that you have done—for fear any of you should boast. The 10
truth is that we are the handiwork of God. By our union with Christ Jesus we were created for the purpose of doing the good actions which God had in readiness, so that we should devote our lives to them.

Remember, therefore, how you were once heathens your- 11
selves, as your bodies showed. You were called 'The Uncircumcised' by those who were called 'The Circumcised'—their circumcision being a circumcision performed upon the body by the hand of man. At that time you were far from 12
Christ; you were cut off from the privileges of Israel; and, as regards the Covenants founded on God's Promise, you were outsiders; you were in the world without hope and without God. But now through your union with Christ Jesus, you who 13
once were *'far off'* have by his sacrifice of himself been brought *'near.'* It is he who is our *Peace.* He made 14
the two divisions of mankind one, broke down the barrier which separated them, and in his human nature put an end to 15
the cause of enmity between them—the Law with its rules and regulations. In doing this he sought to create out of the Jews and the heathen one New Man, and so make peace between them, by uniting both to himself. And when he had 16
through the cross killed their mutual enmity, he sought by the cross to reconcile both to God, united in one Body. He came 17
with the Good News of peace for you *who were 'far off,' and of peace for those who were 'near';* for it is through him that we, the Jews 18
and the heathen, united in spirit, are now able to approach the Father. It follows, then, that you are no longer 19
outsiders and aliens, but are fellow-citizens with Christ's People and members of God's Household. You have been 20
built up upon the foundation laid by the Apostles and Prophets, Christ Jesus himself being *the corner stone.* United 21
in him, each separate part will be closely joined to the others, and will grow into a Temple, sacred through its union with the Lord. And through your union in him, you also are being 22
built up together, to be a dwelling-place for God through his Spirit.

13—17 *Isa.* 57. 19; 52. 7. 20 *Isa.* 28. 16.

III.—The Apostle's Prayer as the 'Apostle to the Heathen.'

This, then, is the reason why I, Paul, the prisoner of Jesus, 1
the Christ, for the sake of you the heathen——you heard, of 2
course, of the responsible charge with which God entrusted
me for your benefit, and also that it was by direct revela- 3
tion that the secret purpose of God was made known to me,
as I have already briefly told you. And by reading what 4
I have written, you will be able to judge how far I understand
this secret purpose of God in Christ. In former generations 5
it was not made known to mankind as fully as it has now been
revealed by the Spirit to his holy Apostles and Prophets. I 6
mean the truth that, as the result of union with Christ Jesus
and through the Good News, the heathen are joint-heirs with
us and members of the same Body, and that they share with
us in God's Promise. It is of this Good News that I became a 7
minister, by virtue of the charge with which God entrusted
me in the exercise of his power. Yes, to me the least deserving 8
of all Christ's People this charge was entrusted! I was ap-
pointed to tell the heathen the Good News of the undreamt-
of wealth that exists in the Christ, and to make clear what is 9
God's way of working out the secret purpose which for long
ages has been lying hidden in the mind of the Creator of all
things. And the object of this is that God's many-sided 10
wisdom should now, through the Church, be made known to
the angelic Beings on high of every rank, in accordance with 11
the purpose which he has had in view all through the ages and
has now carried out in the person of Jesus, the Christ, our
Master. And in union with Christ, and through our trust in 12
him, we find courage to approach God with confidence.
I, therefore, beg you not to be dismayed at the sufferings that 13
I am undergoing for your sakes; for they are an honour to
you.

This, then, is the reason why, when I kneel before the 14
Father—from whom all 'fatherhood' in Heaven and on earth 15
derives its name—I pray that, in the wealth of his glory, he will 16
strengthen you with his power by breathing his Spirit into
your very souls, so that, as the result, the Christ in his love 17
may by means of your faith make his home in your hearts;
and I ask that, when firmly rooted and established, you may, 18
in company with all Christ's People, have the power to grasp,
in all its width and length and height and depth, and to under- 19
stand—though it is beyond all understanding—what the love of
the Christ is, so that you may be filled to the full with God
himself.

To him who through his power which is at work within us 20

is able to do far more than anything that we can ask or think of—to him be given praise through the Church and through Christ Jesus, for all generations, age after age. Amen. 21

IV.—Practical Precepts.

I urge you, then—I who am a prisoner for the Master's sake— 1 **4**
to live lives worthy of the Call that you have received. Be 2
always humble and gentle, and always patient. Bear lovingly
with one another, and try hard to maintain in the bond of 3
peace the unity which the Spirit gives. There is but one Body 4
and one Spirit, just as there was but one hope set before you
when you received your Call. There is but one Lord, one 5
Faith, one Baptism. There is but one God and Father of all— 6
the God who rules over all, works through all, and lives in all.

Every one of us, however, has been entrusted with 7
some charge, each in accordance with the extent of the
Christ's gift. That is why it is said— 8

> '*When he went up on high, he led his captives into captivity,*
> And *gave gifts to mankind.*'

Now surely this '*going up*' must imply that he had already 9
gone down into the world beneath. He who went down is the 10
same as he who went up—up beyond the highest Heaven, for
it is his aim to fill the whole universe with his presence. And 11
he it is who *gave* to the Church Apostles, Prophets, Mission-
aries, Pastors, and Teachers, with a view to fitting his People 12
for the work of the ministry, and so for building up the Body
of the Christ. This work will continue until we all attain to 13
that unity which comes from faith in the Son of God and from
a fuller knowledge of him, and until we reach the perfection
of manhood and that degree of development of which the
ideal to be found in the Christ is the standard. We shall then 14
no longer be like children, tossed backward and forward and
blown about by every breath of human teaching, and driven
towards the snares of error by the trickery and the craftiness
of men; but by following truth in a spirit of love, we shall 15
grow into complete union with our Head—Christ himself.
For it is from him that the whole Body, which is closely 16
joined and held together by means of every link in the system,
derives its power to grow in proportion to the activity of each
individual part; and so it is being built up in a spirit of love.

This, then, is what I say to you and urge upon you in the 17
Lord's name. Do not continue to live as the heathen are
living in their perverseness. Owing to the ignorance existing 18
among them and the hardening of their hearts, their powers

8—11 *Ps.* 68. 18.

of discernment are darkened, and they are cut off from the Life of God. For lost to all sense of shame, they have abandoned themselves to licentiousness, in order to practise every kind of impurity without restraint. 19 But as for you, far different is the lesson that you learnt from the Christ— 20 21 if, that is, you really listened to him, and by living in union with him were taught the Truth, as it is to be found in Jesus. For 22 you learnt with regard to your former life that you must lay aside your old nature, which, owing to the passions fostered by Error, was in a corrupt state; and that you must undergo a 23 mental and spiritual transformation, and once for all clothe 24 yourselves with a new nature—one made to resemble God in the righteousness and holiness demanded by the Truth.

So then, now that you have laid aside what is false, *you must* 25 *every one of you speak the truth to your neighbours.* For we are united to one another like the parts of a body. *Be angry, yet do not sin.* 26 Do not let the sun go down upon your anger; and do not give 27 any opportunity to the Devil. The man who used to steal must 28 cease to do so, but, instead of that, must toil with his hands at honest work, so that he may have something to share with any one in want. Never let any bad word pass your lips, but 29 as many good words as you please, as occasion requires, to be a help to those who hear them. And do not grieve God's holy 30 Spirit; for it was through that Spirit that God set his mark upon you, in preparation for the Day of Redemption. Banish 31 from among you all bitterness, passion, anger, brawling, and abusive language, as well as all spitefulness. Be kind to one 32 another and tender-hearted, and be ready to forgive each other, just as God, in Christ, forgave you. Learn, then, as 1 dearly loved children, to imitate God, and live a life of love 2 just as the Christ did. He loved you and gave himself for you as *an offering and a sacrifice* to God, *fragrant and acceptable to him.*

As for unchastity and every kind of impurity, or greed, it is 3 unbecoming for you, as Christ's People, even to mention them. So, too, with anything dishonourable, and with all foolish talk 4 and jesting, for they are quite out of place. Substitute for them thanksgiving. For of this you may be sure—that no one 5 who is unchaste or impure or greedy of gain (for to be greedy of gain is idolatry) has any place awaiting him in the Kingdom of the Christ and of God.

Do not let any one deceive you with meaningless phrases. 6 It is such sins that are bringing down God's judgement upon the disobedient. Therefore have nothing to do with them. 7 For although you were once in Darkness, now, as Christians, 8 you are in the Light. Live as those who are at home in the Light; for the results of a life lived in the Light show them- 9

25 *Zech.* 8. 16. 26 *Ps.* 4. 4. 2 *Ps.* 40. 6; *Ezek.* 20. 41.

selves in every form of goodness, righteousness, and sincerity;
and always be trying to find out what best pleases the Lord. 10
Take no part in deeds of Darkness, from which nothing good 11
can come, but on the contrary expose them. It is degrading, 12
indeed, even to speak of the things continually done by these
people in secret. All such actions, when exposed by the 13
Light have their true character made manifest. Everything
which has its true character made manifest is as clear as light.
And that is why it is said— 14

'Sleeper, awake!
Arise from the dead,
And the Christ shall give thee light!'

Be extremely careful, then, as to your daily lives. Do not 15
live unwisely but wisely, making the most of every opportunity; 16
for these are evil days. For the same reason do not grow 17
thoughtless, but try to understand what the Lord's will is. *Do* 18
not drink wine to excess, for that leads to profligacy; but seek
to be filled with God's Spirit, and speak to one another in
psalms and hymns and sacred songs. Sing and make music in 19
your hearts to the Lord. Always give thanks for everything to 20
our God and Father, as followers of Jesus Christ, our Lord;
and out of reverence for Christ submit to one another. 21

Wives should show the same submission to their husbands 22
as they do to the Lord. For a man is the Head of his wife 23
in the same way as the Christ is the Head of his Body, the
Church—he being indeed its Saviour. But just as the Church 24
submits to the Christ, so also should wives submit to their
husbands in everything. Husbands, love your wives, 25
just as the Christ loved the Church; yes, and he gave him-
self for her, in order to make her holy, after purifying her by 26
the Washing with the Water, according to his promise. His 27
intention is himself to bring the Church in all her beauty into
his own presence with no spot or wrinkle or blemish of any
kind, but, on the contrary, holy and faultless. That is how 28
husbands ought to love their wives—as if they were their own
bodies. A man who loves his wife is really loving himself;
for no one ever yet hated his own body. But every one 29
feeds his body and takes care of it, just as the Christ
does with the Church. We are members of his Body. 30
'*For this cause a man shall leave his father and mother,* 31
and be closely united to his wife; and the man and his wife shall
become one.' There is a deep truth here—I am speaking now 32
with reference to Christ and the Church. But, as for you, you 33
must each of you love his own wife exactly as if she were your-
self; and the wife, for her part, should show respect for her
husband.

18 *Prov.* 23. 31 (Septuagint). 31 *Gen.* 2. 24.

Children, obey your parents as Christian children should; for it is but right. '*Honour thy father and mother*'—this is the first Commandment that has a promise attached—'*so that thou mayest prosper and have a long life on earth.*' And you fathers should not irritate your children, but should bring them up with Christian training and advice.

Slaves, obey your earthly masters, and hold them in respect and awe, giving them undivided service, as you would the Christ. Do not do this only when their eyes are on you, as if you had but to please men, but do it as slaves of Christ, who are trying to carry out the will of God. Give your service heartily and cheerfully, as if you were working for the Master and not for men; for you know that every one will be rewarded by the Master for any honest work he has done, no matter whether he is a slave or a free man. And you masters should treat your slaves in the same spirit. Give up threatening them; for you know that their Master, who is yours also, is in Heaven, and that he recognizes no distinctions between one man and another.

V.—Farewell Exhortation, Message, and Blessing.

For the future, find your strength in union with the Lord, and in the power which comes from his might. Put on all the armour of God, so that you may be able to stand your ground against the stratagems of the Devil. For our struggle is not against enemies of flesh and blood, but against the Powers of Evil, against those that hold sway in the Darkness around us, and against the Spirits of Wickedness on high. Therefore take all the armour of God in order that when the evil day comes, you may be able to withstand the attack, and having carried the struggle through, still to stand your ground. Stand your ground, then, *with truth for your belt*, and *with righteousness for your breast-plate*, and with the *firm foothold of the Good News of Peace* as shoes for *your feet*. And besides all these, take faith for your shield; for with it you will be able to extinguish all the flaming darts of Evil. And accept *the helmet of Salvation*, and *the sword of the Spirit*, which is *God's Truth*. Do this with continual prayer and supplication. Pray in your hearts at all times. Be intent upon this, with unwearying perseverance and with supplication for all Christ's People, and on my behalf also, that, when I begin to speak, words may be given me, so that I may courageously make known the secret truths of the Good News. It is on behalf of the Good News that I am an Ambassador—though in chains! Pray then,

2—3 *Exod.* 20. 12; *Deut.* 5. 16. 14 *Isa.* 11. 5; 59. 17; 15 *Isa.* 52. 7; 40. 3, 9. 17 *Isa.* 59. 17; 11. 4; 49. 2; 51. 16; *Hos.* 6. 5.

that, when telling it, I may have the courage to speak as I ought.

I wish you, as well as others, to know all that concerns me 21
and what I am doing. So Tychicus, our dear Brother and
faithful helper in the Master's service, will tell you everything.
For I am sending him to you on purpose that you may learn 22
all about us, and that he may cheer your hearts.

May God, the Father, and the Lord Jesus Christ give our 23
Brothers peace and love, and faith as well. May God's 24
blessing be with all whose love for Jesus Christ, our Lord,
never fails.

TO THE PHILIPPIANS.

ST. PAUL'S LETTER TO THE PHILIPPIANS.

WRITTEN FROM ROME ABOUT 61 A.D.

PHILIPPI was a Roman military colony in Macedonia, and the first place at which St. Paul preached in Europe (Acts 16. 12). He gained many converts there, but his stay was cut short by persecution. · Later on he twice revisited the town (Acts 20. 2, 6). The Philippian Christians appear to have cherished a specially warm affection for the Apostle. Although their own means were but slender, they repeatedly contributed to his support with great generosity (Phil. 4. 15, 16). Upon hearing of his imprisonment at Rome, they sent Epaphroditus to carry gifts to him, and to assure him of their eager sympathy (2. 25). After reaching Rome, Epaphroditus fell ill, and upon his recovery Paul sent this Letter by him to Philippi, expressing to the members of the Church there his gratitude for their kindness, and urging them to unity and humility.

TO THE

PHILIPPIANS.

I.—Greeting, Thanksgiving, and Prayer.

To all Christ's People at Philippi, with the Presidents and Assistant-Officers, 1 1
From Paul and Timothy, servants of Christ Jesus.
May God, our Father, and the Lord Jesus Christ bless you, and give you peace. 2

Every time I think of you and pray for you, I always thank my God for you all; and my prayers are full of joy, when I remember the share that you have had in helping forward the Good News, from the first day that you received it until now. For of this I am quite sure—that God who began a good work in you will complete it in readiness for the Day of Jesus Christ. And, indeed, I am justified in having this feeling about you all; because I have an affectionate remembrance of you, and of how, both in my imprisonment and in the work of defending and establishing the Good News, you all shared the honour with me. God will bear me witness that I yearn over you all with the tenderness of Christ Jesus. And what I pray for is this—that your love may grow yet stronger and stronger, with increasing knowledge and with perfect discernment, so that you may appreciate moral excellence. And I pray, too, that you may be kept pure and blameless in readiness for the Day of Christ, and that you may bear a rich harvest of the righteousness which comes through Jesus Christ, and so bring honour and praise to God.
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4, 5
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II.—The Apostle's Position and Feelings while in Prison.

Now, Brothers, I want you to recognize that what has happened to me has actually served to help forward the Good News. My imprisonment has been plainly seen, both by the whole of the Emperor's Guards and by every one else, to have come upon me for Christ's sake. And besides this, most of our Brothers, having gained confidence in the Lord through my imprisonment, now venture with far greater freedom to tell of God's Message fearlessly. 12 13 14

It is true that some actually proclaim the Christ out of jealousy and opposition; but there are others who proclaim him from good-will. The latter do it from love for me, knowing that I have been appointed to plead the cause of the Good News. The former spread the news of the Christ in a spirit of rivalry, and not sincerely, thinking to add to the pain of my imprisonment. But what of that? Why, in some way or other, either with assumed or with real earnestness, Christ is being made known; and of this I am glad. Yes, and I will be glad, for I know that—thanks to your prayers and to a rich supply of the Spirit of Jesus Christ—*all this will make for my Salvation.* And this agrees with my keen expectation and hope that I shall have no cause for shame, but that through my unfailing courage, now as hitherto, Christ will be honoured in my body, whether by my life or by my death. 15 16 17 18 19 20

For life to me is Christ, and death is gain. But what if by my continuing to live my labours bear fruit? I cannot see which to choose! I am sorely perplexed either way! My own desire is to depart and be with Christ, for this would be by far the better. But for your sakes it may be more needful that I should stay here still. Indeed I am confident that this is so, and therefore I am sure that I shall stay, and stay near you all, to promote your progress and joy in the Faith; so that you may find in me fresh cause for Christian exultation through having me among you once more. 21, 2 23 24 25 26

Whatever happens, let your lives be worthy of the Good News of the Christ: so that, whether I come and see you, or only hear of your affairs at a distance, I may know that you are standing firm, animated by one spirit, and joining with one heart in a common struggle for the Faith of the Good News, without showing the least terror of your opponents. To them this will be an indication of coming Ruin, but to you it will be an indication of Salvation—an indication from God. For on behalf of Christ, you have had the honour granted you, not only of trusting in him, but also of suffering on his behalf. It is the same hard struggle as that in which you once saw me engaged, and which you hear that I am maintaining still. 27 28 29 30

[19] *Job.* 13. 16.

III.—Exhortations to certain Christian Virtues.

If, then, any encouragement comes through Christ, if there 1 **2**
is any persuasive power in love, if there is any companionship
of the Spirit, if there is any tenderness or pity, I beg you 2
to make my happiness complete, by living together in harmony
and love—one in heart and in spirit. Nothing should be done 3
in a spirit of rivalry or from vanity, but each of you should
humbly reckon the others to be of more account than himself,
and all should consult the interests of others in addition to 4
their own. Let the spirit of Christ Jesus be yours also. Though 5, 6
from the beginning he had the divine nature, yet he did not
look upon equality with God as something to be clung to, but 7
impoverished himself by taking the nature of a servant and
becoming like other men. Then he appeared among us as a 8
man, and still further humbled himself by submitting even to
death—yes, death on a cross! And this is why God raised 9
him to the very highest place, and gave him the Name which
ranks above all others, so that in honour of the Name of Jesus 10
every knee should bend, in Heaven, on earth, and under the earth,
and that *every tongue should acknowledge* Jesus Christ as Lord— 11
to the glory of *God* the Father.

Therefore, my dear friends, as you have always been 12
obedient in the past, so now work out your own Salvation with
reverence and awe, and that not only when I am with you, but
all the more now that I am away. Remember it is God who, in 13
his kindness, is at work within you, enabling you both to will
and to work. In all that you do, avoid discontent and 14
dissension, so as to prove yourselves blameless and innocent— 15
children of God, and faultless, though in the midst of an *evil-disposed
and perverse generation.* Among such people you are seen
shining like stars in a dark world, offering to men the Message 16
of Life; and I shall be able at the Day of Christ to boast that
I did not live my life for nothing, nor *toil for nothing.*
And yet, even if, when your faith is offered as a sacrifice 17
to God, my life-blood has to be poured over it, still I shall
rejoice and share the joy of you all; and in the same way you 18
also must rejoice and share my joy.

IV.—Timothy and Epaphroditus to be sent to Philippi.

I hope, however, if the Lord Jesus permits it, to send 19
Timothy to you before long, so that I may myself be cheered
by receiving news of you. For I have no one but him to send— 20
no one of kindred spirit who would take a genuine interest in
your welfare. They are all pursuing their own aims and not 21

10—11 *Isa.* 45. 23. 15 *Deut.* 32. 5. 16 *Isa.* 49. 4.

those of Christ Jesus. But you know what Timothy has proved 22
himself to be, and how, like a child working for his father, he
worked hard with me to help forward the Good News.
It is Timothy, then, whom I hope to send, as soon as ever I 23
can foresee how it will go with me. And if the Lord permits 24
it, I trust that before long I myself shall follow. Still I think 25
it necessary to send Epaphroditus to you now, for he is my
brother, fellow-worker, and fellow-soldier, and he was also
your messenger to help me in my need. He has been longing 26
to see you all, and has been distressed because you heard of
his illness. And I can assure you that his illness very nearly 27
proved fatal. But God had pity on him, and not on him only
but also on me, so that I should not have sorrow upon sorrow.
I am all the more ready, therefore, to send him, so that the 28
sight of him may revive your spirits and my own sorrow may
be lightened. Give him, then, the heartiest of Christian 29
welcomes, and hold men like him in great honour. It was 30
owing to his devotion to the Master's work that he was at the
point of death, having risked his own life in the effort to
supply what was wanting in the help that you sent me.

And now, my Brothers, good-bye, and the Lord be with 1
you. To repeat what I have already written does not weary
me, and is the safer course as far as you are concerned.

V.—Warnings against Judaism enforced by the Apostle's Example.

Beware of those 'dogs'; beware, I mean, of those mis- 2
chievous workers; beware of the men who mutilate them-
selves. For we are really the circumcised—we whose worship 3
is prompted by the Spirit of God, who exult in Christ Jesus
and do not rely upon external privileges. And yet, personally, 4
I have some reason for relying even upon them.

If any one thinks he can rely upon external privileges, far
more can I! I was circumcised when eight days old; I am 5
an Israelite by race, and of the tribe of Benjamin; I am a
Hebrew, and the child of Hebrews. As regards the Law, I
was a Pharisee; as regards zeal, I was a persecutor of the 6
Church; as regards the righteousness that comes through Law,
I proved myself blameless. But all the things which 7
once stood to my credit I have now, for the Christ's sake,
come to reckon as loss. More than that, I reckon everything 8
else as loss, on account of the exceeding value of knowing
Christ Jesus my Lord. And for his sake I have lost everything,
and reckon it all the merest refuse, if I can but gain Christ and
be found in union with him; any righteousness that I may 9
have being, not the righteousness resulting from obedience to
Law, but the righteousness which comes through faith in

Christ—the righteousness which is derived from God and is
founded on faith. My aim is to get to know Christ, and to 10
learn the power that is in his resurrection and what it means
to share his sufferings, in the hope that, if I grow like him
in his death, I may possibly attain to the resurrection from 11
the dead. Not that I have already secured it or that I am 12
already made perfect. But I am pressing on, in the hope of
actually laying hold of that for which also I was laid hold of
by Christ Jesus. For myself, Brothers, I do not regard myself 13
as having yet laid hold of it. But forgetting what lies behind
me, and straining every nerve towards that which lies in front,
the one thing I am doing is to press on to the winning-post, 14
to gain the prize of that heavenward Call which God gave me
through Christ Jesus. All of us, then, whose faith is 15
matured, should take this view of life. Then, if in any respect
you take a mistaken view, God will make that also plain to you.
Only we must order our lives by the standard which we have 16
already reached.

Brothers, join one another in copying my example, and fix 17
your eyes on those who are living by the pattern which we
have set you. For there are many—of whom I have often told 18
you, and now tell you even with tears—who are living in enmity
to the cross of the Christ. The end of such men is Ruin; for 19
their appetites are their God, and they glory in their shame;
their minds are given up to earthly things. But the Empire 20
to which we belong is in Heaven; and it is from Heaven that
we are eagerly looking for a Saviour, the Lord Jesus Christ.
By the exercise of his power to bring everything into subjection
to himself, he will change this body that we have in our 21
humiliation, until it is of the same nature as the body which he
has in his glory.

VI.—Further Exhortations and personal Messages.

So then, my dear Brothers, whom I am longing to see—you 1 **4**
who are my joy and my crown, and who are very dear to
me—stand fast by the Lord.

I entreat Euodia, and I entreat Syntyche, to live in harmony 2
as fellow-Christians; yes, and I ask you, my true comrade, to 3
help them, remembering that they toiled by my side in spread-
ing the Good News; and so, too, did Clement and my other
fellow-workers, whose names are *in the Book of Life*.

Good-bye, and may the Lord always be with you. I will 4
say it again—The Lord be with you. Let your forbearing 5
spirit be plain to every one. The Lord is near. Do not be 6
anxious about anything; but under all circumstances, by
prayer and entreaty joined with thanksgiving, make what you

[3] *Ps.* 69. 28.

want known to God. Then, through your union with Christ Jesus, God's Peace which surpasses every human conception will stand guard over your hearts and your thoughts. 7

In conclusion, Brothers, wherever you find truth or holiness, righteousness or purity, anything lovable or anything attractive, or if there is anything in 'virtue' and 'honour,' there let your thoughts dwell. All that you learnt and received from me, and all that you heard and saw that I myself did, you should continually put into practice; and then God, who gives peace, will be with you. 8 9

VII.—Acknowledgement of the Generosity of the Philippian Church.

I must say, too, that, as a Christian, I was exceedingly glad that after so long an interval your interest in me had revived. Not that you had not taken any interest in me, but you had had no opportunity of showing it. Do not think that I am saying this under the pressure of want. For, however I am placed, I, at least, have learnt to be independent of circumstances. I know how to face humble circumstances, and I know how to face prosperity. Into every human experience I have been initiated—into plenty and hunger, into prosperity and want. Nothing is beyond my power in the strength of him who makes me strong! Yet you have acted nobly in sharing my troubles. And you at Philippi know as well as I that in the early days of the Good News—at the time when I had just left Macedonia—no Church, with the one exception of yourselves, had anything to do with me in the matter of giving and receiving. Indeed, even while I was still in Thessalonica, you sent more than once to relieve my wants. It is not that I am eager for your gifts, but I am eager for the abundant return that will be placed to your account. I have enough of everything, and to spare. My wants are fully satisfied, now that I have received from Epaphroditus the gifts which you sent me. They are like the *sweet fragrance* of a sacrifice which is acceptable and pleasing to God. And my God—so great is his wealth—will, in glory, fully satisfy your every need, through your union with Christ Jesus. To him, our God and Father, be given all glory for ever and ever. Amen. 10 11 12 13 14 15 16 17 18 19 20

VIII.—Farewell Messages.

Give my good wishes to all our fellow-Christians. The Brothers who are with me send you their good wishes. All Christ's People here, and especially those who belong to the Emperor's household, send theirs. 21 22

May the blessing of the Lord Jesus Christ be with you. 23

[18] *Ezek.* 20. 41.

TO THE COLOSSIANS.

ST. PAUL'S LETTER TO THE COLOSSIANS.

WRITTEN EITHER FROM ROME OR FROM CAESAREA ABOUT 61 A.D.

COLOSSAE, a town in Roman Asia, had once been a place of considerable importance, but had now lost much of its former prosperity. The founder of the Church there was not St. Paul (2. 1), but Epaphras (1. 7; 4. 12). The occasion of this Letter was a visit which Epaphras paid to the Apostle, telling him of certain dangers which beset the religious life of the Christians at Colossae.

TO THE
COLOSSIANS.

I.—Greeting, Thanksgiving, and Prayer.

To Christ's People at Colossae—to the Brothers who are faithful to him, 1 1
From Paul, who by God's will is an Apostle of Christ Jesus, 2
And from Timothy, a Brother.
May God, our Father, bless you and give you peace.

We are continually, when we pray, thanking God, the Father 3
of Jesus Christ our Lord, about you. For we have heard of your 4
faith in Christ Jesus and of the love that you have for all his People, because of the hope which awaits fulfilment in Heaven. Long ago you heard of this hope in the true Message of the 5
Good News which reached you. This Good News is spreading 6
through all the world, bearing fruit and growing, just as it did among you from the very day that you heard of God's mercy and understood what that mercy really is. It is exactly what 7
you learnt from Epaphras, our dear fellow-servant, who faithfully represents us as a minister of the Christ, and who told us 8
of your love which is inspired by the Spirit. And that 9
is why we, from the very day that we heard this, have never given up praying for you, and asking that you may be filled with spiritual wisdom and intelligence, and so reach a perfect understanding of God's will. Then you will live lives that will 10
be worthy of the Master, and you will always please God by good actions of every kind. Your lives will bear fruit, and your characters grow, through a fuller knowledge of God; you 11
will be made strong at all points with a strength proportionate to the power displayed in God's majesty—strong to endure with patience, and even with gladness, whatever may befall you; and you will give thanks to the Father who made 12
you fit to share the lot which awaits Christ's People in the realms of Light.

II.—The Person and Work of the Christ.

For God has rescued us from the tyranny of Darkness, and 13
has removed us into the Kingdom of his Son, who is the
embodiment of his love, and through whom we have found 14
deliverance in the forgiveness of our sins. Christ is the very 15
incarnation of the unseen God—the First-born and Head of all
creation. For in him was created all that is in Heaven and on 16
earth, the seen, and also the unseen—angelic Beings whatever
their power or rank. All has been created through him and for
him. He was before all things, and all things depend upon him 17
for their existence, and he is also the Head of the Church, his 18
Body. Being the first to be born again from the dead, he is
the source of its Life, that he in all things may stand first. And 19
this is so, because it pleased God that the divine nature in all its
fulness should dwell in Christ; and it also pleased God to recon- 20
cile all things to himself through him (bringing about peace by
the sacrifice offered upon the cross of Christ)—to reconcile to
himself, I say, through Christ, all things both on earth and in
Heaven. You yourselves were once estranged from God and 21
hostile towards him in your thoughts, while intent on wicked
deeds. But now God has reconciled you to himself by the 22
sacrifice of Christ's earthly body in death. So it has also
pleased God that you should stand in his presence holy, pure,
and blameless; if, that is, you remain true to your Faith, firm 23
and immoveable, and never abandon the hope held out in the
Good News to which you listened, which has been proclaimed
among all created things beneath the sky, and of which I,
Paul, was made a minister.

III.—The Apostle's Labours and Anxiety for his Converts.

Now at last I can rejoice in my sufferings on your behalf, 24
and in my own person I supplement the afflictions endured by
the Christ for the sake of his Body, the Church. I was myself 25
made a minister of the Church by virtue of the responsibility
with which God entrusted me for your benefit, so that I
might declare the Message of God in all its fulness—those 26
truths which have been kept secret from former ages and
generations. But now they have been revealed to God's
People. For it was God's pleasure to make known to his 27
People the wealth of glory contained in these truths when
exhibited among the heathen. For this revelation means
nothing less than—'Christ in union with you, your Hope of
glory'! This is the Christ of whom we tell you news; and we 28
warn every one, and instruct every one, with all the wisdom
we possess, in the hope of bringing every one into God's

presence perfected by union with Christ. It is for that I toil, struggling with all the energy which he inspires and which works so powerfully within me. 29

I want you to know how great a struggle I have entered upon for you and the Christians at Laodicea, and for all who do not know me by sight. My aim is that they may be encouraged, and be bound to one another by love, so attaining to the full blessedness of a firm and intelligent conviction, and to a perfect knowledge of God's secret truths which are embodied in Christ. For all God's *treasures of wisdom* and knowledge are to be found *stored up* in Christ. I say this to prevent any one deceiving you by plausible arguments. It is true that I am not with you in person, but I am with you in spirit; and I rejoice to know of your good order and of the solid front which you present through your faith in Christ. 1 2 2 3 4 5

IV.—Union with Christ the Antidote to Judaizing Errors.

Since, then, you have received Jesus, the Christ, as your Lord, live your lives in union with him—rooted in him, building up your lives upon him, growing stronger through your faith, true to the teaching you received, rich in faith, and always giving thanks. Take care there is not some one who will capture you by his 'philosophy'—a hollow sham! Such teaching follows mere human traditions, and has to do with puerile questions of the world, and not with Christ. For the Godhead in all its fulness dwells in Christ in a bodily form; and, by your union with him, you also are filled with it. He is the Head of all angelic Beings of every rank. By your union with him you received circumcision, but not a circumcision performed by hands. It was the getting rid of the tyranny of the earthly body; it was circumcision by the Christ. For in baptism you were buried with Christ; and in baptism you were also raised to Life with him, through your faith in the working of the power of God, who raised him from the dead. And to you, who once were 'dead,' by reason of your sins and your uncircumcised nature—to you God gave Life in giving life to Christ! He pardoned all our sins! He cancelled the bond (consisting of rules and regulations)—the bond standing against us, which was in direct hostility to us! He has taken it right away by nailing it to the cross! He rid himself of all the Powers of Evil, and held them up to open contempt when he celebrated his triumph over them on the cross! 6 7 8 9 10 11 12 13 14 15

Do not, then, allow any one to take you to task on questions of eating or drinking, or in the matter of annual or monthly 16

[3] *Isa.* 45. 3; *Prov.* 2. 3—4.

or weekly festivals. These things are only the shadow of what 17
is to come; the substance is in the Christ. Do not let any one 18
cheat you by affecting delight in so-called 'humility' and
in angel-worship. Such people busy themselves with their
visions, and are rendered conceited by their merely human
intellect. They fail to maintain union with the Head; 19
although it is upon him that the whole Body, by means of its
various joints and muscles, depends for its nourishment and
cohesion, and so grows with a divine growth.

Since, with Christ, you became dead to the puerile teaching 20
of the world, why do you submit, as though your life was still
that of the world, to such rules as 'Do not handle, or taste, or 21
touch'? All the things referred to cease to exist in being used. 22
You are following mere *human directions and instructions.* Such 23
rules appear reasonable where there is a desire for self-
imposed service, and so-called 'humility,' and harsh treatment
of the body, but are of no real value against the indulgence of
our earthly nature.

Since, therefore, you were raised to Life with the Christ, be 1
eager for the things that are above; for it is there that the
Christ is, *seated at the right hand of God.* Fix your thoughts 2
upon the things that are above, not upon those that are on
earth. For you died, and your Life now lies hidden, with the 3
Christ, in God. When the Christ, who is our Life, appears, 4
then you also will appear with him in glory.

V.—Practical Exhortations.

Therefore kill all your animal appetites — immorality, 5
uncleanness, passions, evil desires, and especially greed, for
that amounts to idolatry. These are the things on account of 6
which God's judgement is coming; and to them you, like others, 7
once devoted your lives, when you lived under their influence.
You, however, must now lay aside all such things—anger, 8
passion, spite, slandering, and bad language. Never tell lies 9
to one another. Get rid of your old self and its habits, and 10
clothe yourselves with that new self, which, as it gains in
knowledge, is being constantly renewed *in resemblance to him
who made it.* In this new life the distinctions between Greek 11
and Jew, circumcised and uncircumcised, barbarian, Scythian,
slave, free man, are impossible. Christ is all and in all.

Therefore, as God's Chosen People, consecrated and dear to 12
him, clothe yourselves with tenderness of heart, kindliness,
humility, gentleness, and forbearance. Bear with one another, 13
and if any of you have grounds for complaint against others,

[22] *Isa.* 29. 13. [1] *Ps.* 110. 1. [10] *Gen.* 1. 27.

forgive one another freely. The Master freely forgave you; so
you must do the same. Over all these put on love; for love, 14
like a girdle, makes all complete. Let the peace that the 15
Christ gives settle all doubts within your hearts; for you were
called into possession of it as members of one Body. And
show yourselves thankful. Let the Message from the Christ 16
dwell in your minds in all its wealth, and make you in every
respect wise. Teach and admonish one another by means of
psalms, hymns, and sacred songs, full of the grace of God;
and sing also to God in your hearts. And whatever you are 17
doing—whether in speech or action—do everything as fol-
lowers of Jesus, the Master, and through him offer your
thanksgiving to God.

Wives, submit to your husbands, for that is your duty as 18
Christians. Husbands, love your wives, and never treat 19
them harshly.

Children, always obey your parents; for that is pleasant to 20
see in Christians. Fathers, never irritate your children, 21
or they may become disheartened.

Slaves, always obey your earthly masters, not only when 22
their eyes are on you, as if you had but to please men, but
giving them undivided service, in reverent awe of the Master.
Whatever you do, put your hearts into it, as work done for the 23
Master and not for men, since you know that it is from the 24
Master that you will receive the inheritance which will be
your fitting reward. You are serving Christ, the Master.
Those who do wrong will reap the wrong they have done; 25
and human distinctions will not be recognised. Masters, 1 4
do what is right and fair by your slaves, for you know that
you also have a Master—in Heaven.

Devote yourselves to prayer. Pray with attention and offer 2
thanksgiving; and at the same time pray for us that God may 3
give us an opening for our Message, so that we may speak
of the truths now revealed in the Christ—the truths for which
I am in chains! For then I shall make them known, as I 4
ought to do. Show wisdom in your behaviour towards 5
outsiders, making the most of every opportunity. Let your 6
conversation always be kindly, and seasoned, as it were, with
salt. Then you will know in each case what reply you ought
to give.

VI.—Farewell Messages.

Our dear Brother, Tychicus, will tell you everything about 7
me. He is a faithful minister, and is a fellow-servant of mine
in the Master's work. I send him to you expressly that you 8
may learn our circumstances, and that he may give you

encouragement. With him will be Onesimus, our dear trust- 9
worthy Brother, who is one of yourselves. They will tell you
of everything that is going on here.

My fellow-prisoner, Aristarchus, sends you his good wishes, 10
and Barnabas' cousin, Mark, sends his. (You have received
directions about him. If he comes to you, make him welcome.)
Joshua, who is called Justus, also sends his good wishes. 11
These are the only men who, though still holding to circum-
cision, have worked with me for the Kingdom of God; I have
found them a great comfort. Epaphras, who is one of your- 12
selves, sends you his good wishes. He is a servant of Christ
Jesus, and is always most earnest in your behalf in his prayers,
praying that you may stand firm, with a matured faith and
a sure conviction of all that is in accordance with God's will.
I can bear testimony to the deep interest he takes in you, and 13
in the Brethren at Laodicea and at Hierapolis. Luke, our 14
much-loved doctor, sends you his good wishes, and Demas
sends his. Give my good wishes to the Brethren at 15
Laodicea, and to Nymphe, and to the Church that meets at
her house. And when this letter has been read to you, 16
see that it is also read by the Church at Laodicea, and that
you yourselves read the one which you will get from there.
Tell Archippus to be careful to discharge to the best of 17
his ability the office to which he was appointed in the Master's
service.

I, Paul, add this farewell in my own hand-writing. Do not 18
forget these chains of mine. God's blessing be with you.

GROUP I.

PASTORAL LETTERS.

THE FIRST LETTER TO TIMOTHY.
THE SECOND LETTER TO TIMOTHY.
THE LETTER TO TITUS.

TO TIMOTHY—I.

THE FIRST LETTER TO TIMOTHY.

[DATE AND PLACE OF WRITING UNCERTAIN.]

NOTHING is known with any certainty as to the history either of this or of the other two 'Pastoral Letters.'

Timothy, to whom this and the next letter are addressed, was the son of a Greek father and a Jewish mother, and was converted by St. Paul from Judaism to Christianity. He lived at Lystra in Asia Minor (Acts 16. 1—4); he joined St. Paul on his second missionary journey; and, according to this Letter, he was placed by the Apostle in charge of some Church. Tradition says that it was the Church at Ephesus.

The object of this Letter is to encourage the young and timid Officer of the Church in the discharge of his duties.

TO
TIMOTHY—I.

I.—Greeting.

To Timothy, his true Child in the Faith, 1, 2 1
From Paul, an Apostle of Christ Jesus by the appointment of God our Saviour and Christ Jesus our Hope.
May God, our Father, and Christ Jesus, our Lord, bless you, and be merciful to you, and give you peace.

II.—Warning against False Teachers.

I beg you, as I did when I was on my way into Macedonia, 3
to remain at Ephesus; for I want you to instruct certain people there not to teach new and strange doctrines, nor to 4
devote their attention to legends and interminable genealogies. Such subjects do far more towards promoting discussions than towards furthering the divine method which is taught by the Faith. The aim of all your instruction must be to call 5
forth the love which is born of a pure heart, of a clear conscience, and of a sincere faith. It is because certain people 6
have failed to attain these things that their attention has been diverted to frivolous subjects. Their idea is to be Teachers 7
of the Law, but they do not understand either the words they use or the subjects on which they speak so confidently.

We know, of course, that the Law is excellent, if 8
legitimately used. For every one must know that laws were 9
not made for good men, but for the lawless and disorderly, for irreligious and wicked people, for those who are irreverent and profane, for those who illtreat their fathers or mothers, for murderers, for the immoral, for people guilty of sodomy, 10
for slave-dealers, for liars, for perjurers, and for any other practice opposed to the sound Christian teaching with which I have been entrusted. And the glorious revelation of the ever- 11
blessed God in the Good News is in agreement with this.

III.—The Apostle's Thankfulness for his own Place in the Ministry, and his Charge to Timothy.

I am deeply grateful to Christ Jesus, our Lord, the source of 12
my strength, for showing, by giving me a place in his service,
that he thought me worthy of trust, though I once used to 13
blaspheme, persecute, and insult him. But yet mercy was
shown me because I had acted in ignorance, while still an un-
believer. There was no limit to our Lord's goodness to me; 14
and it filled me with faith, and with the love that Christ Jesus
inspires. How true, and how worthy of the fullest accep- 15
tance, are the words—'Christ Jesus came into the world to
save sinners'! And there is no greater sinner than I! Yet 16
mercy was shown me for the express purpose that Christ
Jesus might exhibit in his dealings with me, the worst of
sinners, his boundless patience, as a pattern for those who
were afterwards to believe on him and so attain to enduring
Life. To the Eternal King, immortal, invisible, the 17
one God, be ascribed honour and glory for ever and ever.
Amen.

This, then, is the charge that I lay upon you, Timothy, my 18
Child—and it accords with what was predicted of you—Fight
the good fight in the spirit of those predictions, with faith, 19
and with a clear conscience. It is because they have dis-
carded this, that, as far as the Faith is concerned, some have
wrecked their lives. Hymenaeus and Alexander are instances 20
—the men whom I handed over to Satan, so that they might
be taught not to blaspheme.

IV.—Certain Directions as to Public Worship.

First of all, then, I urge that petitions, prayers, intercessions, 1
and thanksgivings should be offered for every one, especially 2
for kings and all who are in high positions, in order that we
may lead a quiet and peaceful life in a truly religious and
earnest spirit. This will be good and acceptable in the eyes of 3
God, our Saviour, whose wish is that every one should be 4
saved, and attain to a thorough knowledge of the Truth.

There is only one God, and only one mediator 5
between God and men—the man, Christ Jesus, who gave 6
himself as a ransom on behalf of all men. This is the fact
to which we are to bear our testimony, as opportunities present
themselves; and it was for this that I was myself appointed a 7
Herald and an Apostle (I am telling the simple truth and no
lie)—to be a true and faithful Teacher of the heathen.

My desire, then, is that it should be the custom everywhere 8
for the men to lead the prayers, with hands reverently uplifted,

avoiding angry discussions. I also desire that women 9
should make themselves attractive by their discreet, quiet, and
modest dress. They should not indulge in wreaths or gold
ornaments for the hair, or in pearls, or expensive clothes, but 10
—as is proper for women who profess to be religious—they
should make themselves attractive by their good actions.
Women should listen quietly to their teachers, and 11
always show them deference. I do not consent to women 12
becoming teachers, or exercising authority over men; they
ought to be quiet. It was Adam who was formed first, not 13
Eve. And it was not Adam who was deceived; it was the 14
woman who was so completely deceived that she fell into sin.
But women will find their salvation in motherhood, if they 15
never abandon faith, love, or holiness, and continue to
behave with modesty. This teaching is reliable.

V.—Qualifications of Church Officers.

Any one who aspires to be a Presiding-Officer in the Church is 1 3
ambitious for a noble task. The Presiding-Officer should be a 2
man of blameless character; he should have been only once
married; he should live a sober, discreet, and well-ordered
life; he should be hospitable, and skilful in teaching, and not a 3
man addicted to drink or brawling, but of a forbearing and
peaceable disposition, and not a lover of money; he should be 4
a man who rules his own household well, and whose children
are kept under control and are thoroughly well-behaved. If 5
a man does not know how to rule his own household, how can
he take charge of the Church of God? The Presiding-Officer 6
must not be a recent convert, for fear he should be blinded by
pride and fall under the same condemnation as the Devil. He 7
must also be well spoken of by outsiders, for fear he should
incur censure and so fall into the snares laid by the Devil.
So, too, Assistant-Officers should be serious and 8
straightforward men, not given to taking much drink or to
questionable money-making, but men who hold the deeper 9
truths of the Faith and have a clear conscience. They should 10
be tested first, and only appointed to their Office if no
objection is raised against them. It should be the same with 11
women. They should be serious, and not gossips; they should
be sober and trustworthy in all respects. Assistant-Officers 12
should not have been more than once married, and should be
men who rule their children and their households well.
Those who have filled that post with honour gain for them- 13
selves an honourable position, as well as great confidence
through the faith that they place in Christ Jesus.
I am writing this to you, though I hope that I shall come to 14
see you before long; but in case I should be delayed, I want 15

you to know what your conduct ought to be in the Household of God—I mean the Church of the Living God, the pillar and basis of the Truth. Yes, and confessedly the deep truths of 16
our religion are wonderful; for—

"He was revealed in our nature,
He was proved righteous in spirit,
He was beheld by angels,
He was proclaimed among the heathen,
He was believed on in the world,
He was taken up into glory."

VI.—Advice to Timothy as to his Teaching and Conduct.

But the Spirit distinctly says that in later times there will be 1
some who will fall away from the Faith. They will give their attention to misleading spirits, and to the teaching of evil beings who will make use of the hypocrisy of lying teachers. 2
These men's consciences are seared, and they discourage 3
marriage and enjoin abstinence from certain kinds of food. Yet God created these foods to be enjoyed thankfully by those who have accepted the Faith and are fully acquainted with the Truth. Everything created by God is good, and there is 4
nothing that need be rejected—provided only that it is received thankfully; for it is consecrated by God's blessing and by 5
prayer.

Put all this before the Brethren, and you will be a worthy 6
servant of Christ Jesus, and will find your nourishment in the precepts of the Faith and of that excellent Teaching by which you have guided your life. As for profane legends and old 7
wives' tales, leave them alone. Train yourself to lead a religious life; for while training of the body is of service in 8
some directions, religion is of service in all, carrying with it, as it does, a promise of Life both here and hereafter. (This 9
teaching is reliable and is worthy of the fullest acceptance.) It is for this that we toil and struggle, for we have set our hopes 10
on the Living God, who is the Saviour of all men, and especially of those who accept the Faith.

Dwell upon these things in your teaching. Do not let any 11, 1
one look down on you because you are young, but be an example to those who accept the Faith by your conversation, your conduct, your love, your faith, and your purity. Till I 13
come, apply yourself to public reading, preaching, and teaching. Do not neglect the divine gift within you, which was 14
given you, in fulfilment of the predictions, when the hands of the Officers of the Church were laid on your head. Practise 15
these things, devote yourself to them, so that your progress

may be obvious to every one. Look to yourself as well as to your teaching. Persevere in this, for your doing so will mean Salvation for yourself as well as for your hearers. 16

VII.—Directions concerning Widows, Officers of the Church, and others.

5 Do not reprimand a man older than yourself, but plead with him as if he were your father. Treat young men as brothers, 1
older women as mothers, and younger women as sisters— 2
always with purity. Show regard for widows—I mean 3
those who are really widows. But when a widow has 4
children or grand-children, let them learn to show proper regard for the members of their own family first, and to make some return to their parents; for that is pleasing in God's sight. As for the woman who is really a widow and is left 5
quite alone, her hopes are fixed on God, and she devotes herself to prayers and supplications night and day. But the 6
life of a widow who is devoted to pleasure is a living death. Those are the points on which you should dwell, that there may 7
be no call for your censure. Any one who fails to provide for his 8
own relations, and especially for those under his own roof, has disowned the Faith and is worse than an unbeliever.
A widow, when her name is added to the list, should not be 9
less than sixty years old. She should have been only once married, and should be well spoken of for her kind actions. 10
By this I mean that she should have brought up children, or have shown hospitality to strangers, or have washed the feet of her fellow-Christians, or have relieved those who were in distress, or have been always ready for any good action. But 11
you should exclude the younger widows from the list; for when they grow restive under the yoke of the Christ, they want to marry, and so they bring condemnation upon themselves 12
for having broken their previous promise. And not only that, 13
but they go about from house to house, and so learn to be idle. Nor are they merely idle, but they also become gossips and busy-bodies, and talk of what they ought not. There- 14
fore I advise young widows to marry, bear children, attend to their homes, and avoid giving our opponents an opportunity for scandal. There are, alas, some who have 15
already left us, to follow Satan. Any Christian woman, who 16
has relations who are widows, ought to relieve them and not allow them to become a burden to the Church, so that the Church may relieve those widows who are really desolate.
Those Officers of the Church who fill their office well should 17
be held deserving of especial esteem, particularly those whose

work lies in preaching and teaching. The words of Scripture 18
are—'*Thou shalt not muzzle a bullock while it is treading out the grain*,' and again—'The worker is worth his wages.' Do not 19
receive a charge against an Officer of the Church, unless it is *supported by two or three witnesses*. Rebuke offenders publicly, 20
so that others may take warning. I charge you solemnly, 21
before God and Christ Jesus and the Chosen Angels, to carry out these directions uninfluenced by prejudice, and never to act with partiality. Never ordain any one hastily, and 22
take no part in the wrong-doings of others. Keep your life untarnished. Do not continue to drink nothing but 23
water, but take a little wine on account of the weakness of your stomach and your frequent ailments. There are 24
some men whose sins are conspicuous and pave the way for their judgement, while there are others whose sins dog their steps. So, again, noble actions will become conspicuous, 25
and those which are otherwise cannot be concealed.

All who are in the position of slaves should regard their 1
masters as deserving of the greatest respect, so that the Name of God, and our Teaching, may not be maligned. Those 2
who have Christian masters should not think less of them because they are Brothers. On the contrary, the service they give should be all the better, because those who are to benefit by it are dear to them as fellow-Christians.

VIII.—Further Warnings against false Teachers.

Those are the things to teach and insist on. Any one who 3
teaches otherwise, and refuses his assent to such sound instruction—which is really that of our Master, Jesus Christ—and to the teachings of religion, is puffed up with conceit, though 4
really he is utterly ignorant. He has, besides, a morbid craving for discussions and arguments. These, however, only give rise to envy, quarrelling, recriminations, base suspicions, and 5
incessant wrangling on the part of these corrupt-minded people who have lost all hold on the Truth, and who think of religion only as a source of gain. And a great source of 6
gain religion is, bringing, as it does, contentment with it. It is clear that we brought nothing into the world, for we 7
cannot even carry anything out of it! So, as we have food 8
and shelter, we will be content. Those who want to be rich 9
fall into the snares of temptation, and become the prey of many foolish and harmful ambitions, which plunge people into Destruction and Ruin. Love of money is a source of all 10
kinds of evil; and in their eagerness to be rich some have wandered away from the Faith, and have been pierced to the heart by many a regret.

[18] *Deut.* 25. 4. [19] *Deut.* 19. 15.

IX.—Further Directions and Blessing.

But you, Servant of God, must avoid all this. You must 11
aim at righteousness, piety, faith, love, endurance, and gentleness. Run the great race of the Faith, and gain the enduring 12
Life. It was for this that you received the Call, and for this that, in the presence of many witnesses, you made your great profession of Faith. I urge you, as in the sight of God, the 13
source of all life, and of Christ Jesus who before Pontius Pilate made his great profession of Faith—I urge you to 14
keep his Command, free from stain or reproach, until the Appearance of Jesus Christ, our Lord. This will be brought 15
about in his own time by the one ever-blessed Potentate, the King of all kings and Lord of all lords, who alone is possessed 16
of immortality and dwells in unapproachable light, whom no mortal has ever seen or ever can see, and to whom be ascribed honour and power for ever. Amen.

Urge those who are wealthy in this life not to pride 17
themselves, or fix their hopes, on such an uncertain thing as wealth, but on God, who gives us a wealth of enjoyment on every side. Urge them to show kindness, to exhibit 18
a wealth of good actions, to be open-handed and generous, and so to store up what in the future will prove to be a good 19
foundation, in order that they may gain the only true Life.

Pray, Timothy, guard what has been entrusted to you. Turn 20
your back on the profane prattle and contradictions of what some miscall 'theology,' for some people, while asserting their 21
proficiency in it, have yet, in the matter of the Faith, gone altogether astray.

God bless you all.

TO TIMOTHY—II.

THE SECOND LETTER TO TIMOTHY.

[DATE AND PLACE OF WRITING UNCERTAIN.]

WHAT has been said as to the history of the first of these two "Letters to Timothy" applies equally to this.

This Letter contains warnings against false Teachers, and exhortations to an earnest discharge of duty. It is supposed to be the last extant letter written by St. Paul.

TO
TIMOTHY—II.

I.—Greeting.

To Timothy, his dear Child, 1–2
From Paul who, by God's will, is an Apostle of Christ Jesus to proclaim the Life that is found in union with Christ Jesus.
May God, our Father, and Christ Jesus, our Lord, bless you, and be merciful to you, and give you peace.

II.—Thanksgiving, Exhortation, and Encouragement.

I am full of thankfulness to God, whom I serve, as my 3
ancestors did, with a clear conscience, when I remember you,
as I regularly do, in my prayers. Night and day alike, as I 4
think of your tears, I long to see you, so that my happiness
may be complete. I recall the sincere faith you have shown 5
—a faith which was seen first in your grandmother Lois and
your mother Eunice, and is now, I am convinced, in you also.
This is my reason for reminding you to stir into flame that 6
gift of God, which has been yours since your ordination at
my hands. The Spirit which God gave us was not to inspire 7
us with cowardice, but with power, love, and self-control. Do 8
not, therefore, be ashamed of the testimony which we have to
bear for our Master, nor yet of me who am a prisoner for
him; but join with me in suffering for the Good News, as far
as God enables you. It was God who saved us, and from 9
him we received our solemn Call—not as a reward for any-
thing that we had done, but in fulfilment of his own merciful
purposes. God's mercy was extended to us, through Christ
Jesus, before time began, and has now been made apparent 10
through the Appearance of our Saviour, Christ Jesus. He has
made an end of Death, and has brought Life and Immortality
to light by means of the Good News, of which I was myself 11

appointed a Herald, Apostle, and Teacher. That is why I am 12
undergoing what I am; yet I feel no shame, for I know in
whom I have put my faith, and I am convinced that he is able
to guard what I have entrusted to him until *That Day*. Keep 13
before you, as an example of sound teaching, all that you
learnt from me as you listened in a spirit of faith and
Christian love. Guard by the help of the holy Spirit, who is 14
within us, the glorious trust that has been committed to you.

You know, of course, that all our friends in Roman Asia 15
turned their backs on me, and among them Phygellus and
Hermogenes. May the Lord show mercy to the household of 16
Onesiphorus; for he often cheered me and was never ashamed
of my being a prisoner. On the contrary, when he arrived at 17
Rome, he sought for me till he found me. The Lord grant that 18
he may find mercy at the hands of the Lord on *That Day*.
The many services that he rendered me at Ephesus you have
the best means of knowing.

You then, my Child, must find your strength in the help 1
which comes through Christ Jesus. What you learnt from 2
me, in the presence of many listeners, you must pass on to
trustworthy people, who will be able in their turn to teach
others. Take your share of hardships with me, as a true 3
soldier of Christ Jesus. A soldier on active service, in his 4
desire to please his superior officer, always avoids entangling
himself in the affairs of ordinary life. A competitor in 5
athletic sports is not awarded the wreath of victory unless he
has observed the rules. The labourer who does the work 6
ought to be the first to receive a share of the crops. Reflect 7
upon what I say; the Lord will always help you to under-
stand. Think of Jesus Christ as raised from the dead, a 8
descendant of David, as is told in the Good News entrusted to
me. In the spreading of this Good News I am suffering 9
hardships; I am even put in fetters as if I were a criminal.
But for all that, God's Message is not fettered; and that is 10
why I submit to anything for the sake of those whom God
has chosen. My hope is that they also may obtain the
Salvation which comes through Christ Jesus, and a glory
which will endure. How true are the words—'As we have 11
shared his death, we shall also share his life. If we 12
continue to endure, we shall also share his throne. If we
should ever disown him, he, too, will disown us. If we lose 13
our trust, he is still to be trusted, for he cannot be false to
himself!'

Remind people of these truths; urge them solemnly, as in 14
the sight of God, to avoid controversy. It is a useless thing
and is the ruin of those who listen to it. Make it your ambi- 15
tion to win God's approval, as a worker not ashamed of his

12—18 *Isa.* 2. 11.

work, accurate in delivering the Message of the Truth. Avoid 16
profane prattle. People who indulge in it only get deeper
into irreligious ways, and their teaching will spread like a 17
cancer. Hymenaeus and Philetus are instances. They have 18
gone completely astray as far as the Truth is concerned.
They say that a resurrection has already taken place, and so
are upsetting some people's faith. Yet God's firm foundation 19
still stands unmoved, and it bears this inscription—'*The Lord
knows those who are his*'; and again—'All who *use the Name of
the Lord* must turn away from wickedness.' Now in a large 20
house there are not only articles of gold and silver, but also
others of wood or earthenware, some for more honourable
and some for less honourable purposes. If, then, a man has 21
escaped from the pollution of such things as I have mentioned,
he will be like an article devoted to the more honourable
purposes and set apart for them—an article serviceable to its
owner and ready for any good use. Flee from the passions of 22
youth, but pursue righteousness, faith, love, and peace, in the
company of those who, with a pure heart, invoke the Lord.
Shun foolish and puerile discussions, for you know that they 23
only breed quarrels; and a Servant of the Lord should never 24
quarrel. He ought, on the contrary, to be courteous to every
one, skilful in teaching, and forbearing. He should instruct 25
all opponents in a gentle spirit; for, possibly, God may
give them a repentance that will result in a fuller knowledge
of Truth, and they may yet come to a sober mind, and escape 26
from the snares laid by the Devil, when captured by the Lord's
Servant for the service of God.

III.—Warnings and further Exhortations.

Be sure of this, that in the last days difficult times will 1 3
come. People will be selfish, mercenary, boastful, haughty, 2
and blasphemous. They will be disobedient to their parents.
They will be ungrateful, impure, incapable of affection, merci- 3
less, slanderous, wanting in self-control, brutal, careless of the
right, treacherous, reckless, and puffed up with pride. They 4
will love pleasure more than they love God; and while they 5
retain the outward form of religion, they will refuse to allow it
to influence them. Turn your back on such men as these.
For among them are to be found those who creep into homes 6
and captivate weak women—women who, loaded with sins,
and slaves to all kinds of passions, are always learning, and 7
yet are never able to attain to a full knowledge of the Truth.
Just as Jannes and Jambres opposed Moses, so do these people, 8
in their turn, oppose the Truth. Their minds are corrupted,
and, as regards the Faith, they are utterly unsatisfactory.

[19] *Num.* 16. 5; *Isa.* 26. 13.

They will not, however, make very much progress; for their 9
wicked folly will be plain to every one, just as that of Jannes
and Jambres was. But you, Timothy, were a close 10
observer of my teaching, my conduct, my purposes, my faith,
my forbearance, my love, and my patient endurance, as well as 11
of my persecutions and of the sufferings which I met with at
Antioch, Iconium, and Lystra. You know what persecutions
I went through; and yet the Lord brought me safe out of
them all! Yes, and all those who aim at living a religious 12
and Christian life will have to undergo persecution; while 13
wicked people and impostors will go from bad to worse,
deceiving others and deceived themselves. But you, Timothy, 14
must stand by what you have learnt and accepted as true.
You know who they were from whom you learnt it; and you 15
know that from your childhood, you have known the Sacred
Writings, which can give you the wisdom that, through belief
in Christ Jesus, leads to Salvation. Everything that is written 16
under divine inspiration is helpful for teaching, for refuting
error, for giving guidance, and for training others in the path
of duty; so that a godlike man may be perfect himself, and 17
perfectly equipped for every good action.

I solemnly charge you, in the sight of God and of Christ 1
Jesus, who will one day judge the living and the dead—I
charge you by his Coming and by his Kingdom:—Proclaim the 2
Message, be ready in season and out of season, convince,
rebuke, encourage, always willing to make allowances and to
impart instruction. For a time will come when people will 3
not tolerate sound teaching. They will follow their own
wishes, and procure themselves a crowd of teachers, in their
itching for novelty. They will turn a deaf ear to the Truth, 4
and give their attention to legends instead. But you, 5
Timothy, must always be temperate. Face hardships; do the
work of a Missionary; discharge all the duties of your
Office.

As for myself, my blood is being shed already; the time of 6
my departure is close at hand. I have run the great Race, I 7
have completed the Course, I have preserved the Faith. And 8
now the wreath awaits me, the reward for righteousness,
which the Lord, the just Judge, will give me on *That Day*—
and not only to me, but to all who have loved his Appearing.

IV.—Personal Messages.

Do your best to come to me soon; for Demas, in his 9, 10
love for the world, has deserted me. He has gone to
Thessalonica, Crescens to Galatia, and Titus to Dalmatia.
There is no one but Luke with me. Pick up Mark on 11

[8] *Isa.* 2. 11.

your way, and bring him with you, for he is useful to me
in my work. I have sent Tychicus to Ephesus. Bring with 12
you, when you come, the cloak which I left at Troas with 13
Carpus, and the books as well, especially the parchments.
Alexander, the coppersmith, showed much ill-feeling 14
towards me. *The Lord will give* him *what his actions deserve.*
You, also, must be on your guard against him, for he is 15
strongly opposed to our teaching. At my first trial 16
no one stood by me. They all deserted me. May it never be
counted against them! But the Lord came to my help and 17
strengthened me, in order that, through me, the proclamation
should be made so widely that all the heathen should hear it;
and I was rescued *out of the Lion's mouth.* The Lord will 18
rescue me from all evil, and bring me safe into his Heavenly
Kingdom. All glory to him for ever and ever! Amen.

V.—Farewells and Blessing.

Give my good wishes to Prisca and Aquila, and to the 19
household of Onesiphorus.
Erastus remained at Corinth, and I left Trophimus ill at 20
Miletus. Do your best to come before winter. 21
Eubulus, Pudens, Linus and Claudia send you their good
wishes, and so do all our Brothers.

May the Lord be with your spirit. God bless you all. 22

14 *Ps.* 62. 12; *Prov.* 24. 12. 17 *Ps.* 22. 21.

TO TITUS.

THE LETTER TO TITUS.

[DATE AND PLACE OF WRITING UNCERTAIN.]

NOTHING is known as to the history of this Letter.

Titus, to whom it is addressed, was a heathen by birth, but, after his conversion, became a companion of St. Paul on his Missionary Journeys, and often served as his Messenger. According to this Letter, he was placed by the Apostle in charge of the Church in the island of Crete.

TO
TITUS.

I.—Greeting.

To Titus, his true Child in their one Faith,
From Paul, a servant of God, and an Apostle of Jesus Christ, appointed to strengthen the faith of God's Chosen People, and to extend the knowledge of the Truth—the Truth which makes for godliness, and which rests on the anticipation of enduring Life. This Life, God, who never lies, promised before time began; and he has revealed it at the proper time in his Message, with the proclamation of which I have been entrusted by the command of God our Saviour.
May God, our Father, and Christ Jesus, our Saviour, bless you and give you peace.

II.—The Mission of Titus in Crete, with Warnings against false Teachers.

My reason for leaving you in Crete was that you might put in order what had been left unsettled, and appoint Officers of the Church in the various towns, as I myself directed you. They are to be men of irreproachable character, who have only been married once, whose children are Christians and have never been charged with dissolute or unruly conduct. For a Presiding-Officer, as God's steward, ought to be a man of irreproachable character. He should not be self-willed or quick-tempered, nor addicted to drink or to brawling or to questionable money-making. On the contrary, he should be hospitable, eager for the right, discreet, upright, a man of holy life and capable of self-restraint. He should be one who adheres to instruction that can be relied on as in accordance with Christian teaching; for he must be able to encourage others by sound teaching, as well as to refute opponents.

There are, indeed, plenty of unruly persons—great talkers

who deceive themselves. They belong principally to those who hold to circumcision, and their mouths ought to be 11
stopped; for they upset whole households by teaching what they ought not to teach, merely to make questionable gains.
It was a Cretan—one of their own teachers—who said: 12

"Cretans are always liars, base brutes, and gluttonous idlers";

and his statement is true. Therefore rebuke them sharply, so 13
that they may be sound in the Faith, and may pay no attention 14
to Jewish legends, or to the directions of people who turn their
backs upon the Truth. To the pure-minded everything is 15
pure, but nothing is pure to filthy-minded and unbelieving
people. Their minds and consciences are alike filthy. They 16
profess to know God, but by their actions they disown him.
They are degraded and self-willed; and as far as anything
good is concerned they are utterly unsatisfactory.

III.—Directions about his Teaching.

But you, Titus, must speak of such subjects as properly 1
have a place in sound Christian teaching. You should 2
teach that the older men should be temperate, serious, and
discreet; and that they should keep their faith, love, and
endurance in full vigour. So, too, that the older women should 3
be reverent in their demeanour, and that they should avoid
scandal, and beware of becoming slaves to drink. You 4
should impress upon them to teach others what is right, so
as to train the younger women to love their husbands and
children, and to be discreet, pure-minded, domesticated, good 5
women, ready to submit to their husbands, in order that
God's Message may not be maligned. And so again with the 6
younger men—impress upon them the need of discretion.
Above all, be yourself an example of practical goodness. 7
Show sincerity in your teaching and a serious spirit; let the 8
instruction you give be sound and above reproach, so that the
enemy may be ashamed when he fails to find anything bad to
say about us. Urge slaves to be submissive to their owners 9
under all circumstances, and to try their best to please them.
Tell them not to contradict or pilfer, but to show such praise- 10
worthy fidelity in everything as to recommend the teaching
about God our Saviour by all that they do.

For God's mercy has been revealed, and has brought with 11
it Salvation for all; it leads us to renounce irreligious ways 12
and worldly ambitions, and to live discreet, upright, and
religious lives here in this present world, while we are 13
awaiting the fulfilment of our blissful hopes in the revelation
of the glory of our great God and Saviour, Christ Jesus. For 14

[12] Epimenides—'Oracles.'

he gave himself on our behalf, to deliver us from all wickedness, and to purify for himself a People who should be peculiarly his own and eager to do good.

These are the truths about which you should speak, and on 15
which you should insist, and you must use them to refute opponents with absolute authority. Do not let any one despise you. Remind your hearers to show respect to, and to 1 3
obey, existing Authorities, to be ready for every kind of good work, to speak ill of no one, to avoid quarrelling, to be for- 2
bearing, and under all circumstances to show a gentle spirit in dealing with others, whoever they may be. There was, you 3
remember, a time when we ourselves were foolish, disobedient, misled, and slaves to all kinds of passions and vices. We, detested ourselves and hating one another, lived in an atmosphere of malice and envy. But when the kindness of God our 4
Saviour and his love for man were revealed, he saved us, not in 5
consequence of any righteous actions we had done, but in the execution of his merciful purposes, by that Washing which was a New Birth to us, and by the renovating power of the holy Spirit, which he poured out upon us abundantly 6
through Jesus Christ our Saviour. For his intention was that, 7
when by his gracious help we should stand right with him, we should, in the fulfilment of our hopes, become possessors of enduring Life. This teaching is reliable, and it is on 8
these subjects that I desire you to lay especial stress, so that those who have learnt to trust in God may be careful to devote themselves to doing good. Such subjects are excellent in themselves and of service to mankind. But have nothing 9
to do with foolish discussions, or with genealogies, or with disputes about the Law, or controversy. They are useless and unsatisfactory. If a man is causing divisions among you, after 10
warning him once or twice, have nothing more to say to him. You may be sure that such a man has forsaken the Truth and 11
is in the wrong ; he stands self-condemned.

IV.—Farewell Messages and Blessing.

As soon as I send Artemas or Tychicus to you, join me as 12
quickly as possible at Nicopolis, for I have arranged to spend the winter there. Do your best to help Zenas, the Teacher of 13
the Law, and Apollos, on their way, and see that they want for nothing. Let all our People learn to devote them- 14
selves to doing good, in order to meet the most pressing needs, so that their lives may not be barren of results.

All with me here send you their good wishes. Give 15
my good wishes to our Christian friends.

God bless you all.

GROUP II.

PERSONAL LETTERS.

THE LETTER TO PHILEMON.
THE SECOND LETTER FROM JOHN.
THE THIRD LETTER FROM JOHN.

TO PHILEMON.

ST. PAUL'S LETTER TO PHILEMON.

WRITTEN EITHER FROM ROME OR FROM CAESAREA ABOUT 61 A.D.

ONESIMUS, who was the bearer of this Letter, had been a slave to Philemon. He had robbed his master and run away from him; but, on reaching Rome, he had come under the influence of St. Paul, and through it had been converted to Christianity. Philemon, who lived probably at Laodicea in Asia Minor, was also one of St. Paul's converts; and St. Paul sent Onesimus back to him with this Letter, asking Philemon to forgive him, and to receive him as a Brother-Christian.

PHILEMON.

I.—Greeting.

To our dear friend and fellow-worker Philemon, to our sister Apphia, to our fellow-soldier Archippus; 1, 2
And to all the members of the Church which meets at Philemon's house;
From Paul, now a prisoner for Christ Jesus,
And from Timothy, a Brother.
May God, our Father, and the Lord Jesus Christ bless you and give you peace. 3

II.—The Apostle's Request concerning a run-away Slave.

I always mention you in my prayers and thank God for you, 4
because I hear of the love and faith which you show, not 5
only to the Lord Jesus, but also to all Christ's People; and I 6
pray that your participation in the faith may display itself in a fuller recognition of everything that is good and Christlike in us. I have indeed found great delight and encouragement 7
in your love, knowing, as I do, how the hearts of Christ's People have been cheered, Brother, by you.

And so, though my relation to Christ gives me full liberty to 8
lay down the course you should adopt, yet the claims of love 9
make me prefer to plead with you—yes, even me, Paul, though I am an ambassador for Christ Jesus and at the present time a prisoner for him as well. I plead with you for this Child of 10
mine, Onesimus, to whom in my prison I have given Life. Once he was of little service to you, but now he has become of 11
great service, not only to you, but to me as well. I am sending him back to you with this letter—though it is like tearing 12
out my very heart. For my own sake I should have liked to 13
keep him with me, so that, while I was in prison for the Good News, he might have attended to my wants on your behalf. But I did not like to do anything without your consent, 14
because I wished your generosity to be voluntary and not

forced. He was, perhaps, separated from you for a time, 15
expressly that you might have him back for good, no 16
longer as a slave, but as something better—a dearly loved
Brother, especially dear to me, and how much more so to
you, both as a man and as a Christian! If then you count me 17
your friend, receive him as you would me. If he has caused 18
you any loss, or owes you any thing, charge it to me. I, Paul, 19
put my own hand to it—I will repay you myself. I say nothing
about your owing me your very soul. But, Brother, let me 20
make some profit out of you, in a Christian sense. Cheer my
heart by your Christlike spirit.

Even as I write, I have such confidence in your compliance 21
with my wishes, that I am sure that you will do more than I
am asking. Please also get a room ready for me, for I hope 22
that I shall be sent to you all in answer to your prayers.

III.—Messages and Blessing.

Epaphras, who is my fellow-prisoner for Christ Jesus, sends 23
you his good wishes; and Marcus, Aristarchus, Demas, and 24
Luke, my fellow-workers, send theirs.

May the blessing of the Lord Jesus Christ be with your 25
spirits.

FROM JOHN—II.

THE LETTER TO A CHRISTIAN LADY.

(KNOWN AS THE SECOND LETTER FROM JOHN).

[PLACE AND DATE OF WRITING UNKNOWN.]

THIS Letter appears to be a private one, addressed by an Officer of the Church to a lady and her family.

FROM

JOHN—II.

FROM the Officer of the Church,
To a Christian Lady and her children, with his true love. It is not I alone who love you, but all those who know the Truth. We love you for the sake of that Truth which is in possession of our hearts; yes, and it will be ours for ever.
Blessing, mercy, and peace will be ours—the gift of God, the Father, and of Jesus Christ, the Father's Son—in a life of truth and love.

I am delighted to have found the lives of some of your children guided by the Truth, in obedience to the command which we received from the Father. And now, dear Lady, I have no new command to write to you—it is only the Command which we have held from the first—I beg of you, Let us love one another. The love I ask for involves living in obedience to the Father's commands. And the Command I am speaking of is, as you all learnt at the first, to live in a spirit of love. I say this because there are many impostors in the world—men who do not acknowledge Jesus as the Christ who was to come in our nature. It is that which stamps a man as an impostor and an anti-Christ. Take care that you do not lose the fruit of all our work · on the contrary, see that you reap the benefit of it in full. All who go beyond the limits of the Teaching of the Christ have failed to find God; while those who keep to that Teaching are the men who have found both the Father and the Son. If any one comes to you without this Teaching, do not receive him into your homes or wish him well; for those who wish him well are sharing in his wicked work.

Though I have a great deal to say to you, I would rather not trust it to paper and ink, but I am hoping that I may come and see you, and that we may talk matters over together, so that your happiness may be complete. The children of your Christian sister send you their good wishes.

FROM JOHN—III.

THE LETTER TO GAIUS.

(KNOWN AS THE THIRD LETTER FROM JOHN).

[PLACE AND DATE OF WRITING UNKNOWN.]

THIS is a private Letter. It is addressed by an Officer of the Church to a friend of the name of Gaius, and thanks him for his hospitality to certain missionaries.

FROM

JOHN—III.

FROM the Officer of the Church,
To his dear friend Gaius, with his true love. 1

Dear friend, I pray that all may go well with you and that 2
you may have good health—it is already so with your soul.
I was indeed delighted when some Brothers came and testi- 3
fied to your fidelity to the Truth—that your own life is guided
by the Truth. Nothing gives me greater pleasure than to 4
hear from time to time that the lives of my Children are
guided by the Truth.

Dear friend, whatever you do for our Brothers is done in a 5
Christian spirit—even when they are strangers to you. They 6
themselves have testified before the Church to your love; and
you will do right to help them on their way in a manner
worthy of God's service. For it was on behalf of the Cause 7
that they left their homes, and they refused to take anything
from their heathen converts. We, therefore, ought to give such 8
people a cordial welcome, and so take our share in their work
for the Truth.

I wrote a few lines to the Church; but Diotrephes, who 9
wants to be first among them, declines to recognize us. And 10
so, if I come, I shall not forget his behaviour in ridiculing us
with his wicked tongue. Not content with words, he declines
to recognize our Brothers himself, and actually prevents
those who are wishing to do so, and expels them from the
Church.

Dear friend, take what is good for your example, not what 11
is bad. Those who do what is good belong to God; those
who do what is bad have never seen God. Every one has 12
always had a good word for Demetrius, and the Truth itself
speaks for him. Yes, and we also add our good word, and you
know that what we say about him is true.

I have a great deal to say to you, but I do not care to trust 13
it to pen and ink in a letter. I hope, however, it will not be 14
long before I see you, and then we will talk over matters
together. God bless you. Our friends here send you
their good wishes. Give my good wishes to every one of our
friends.

GROUP III.

GENERAL LETTERS.

THE LETTER TO HEBREWS.
THE LETTER FROM JAMES.
THE FIRST LETTER FROM JOHN.
THE FIRST LETTER FROM PETER.
THE SECOND LETTER FROM PETER.
THE LETTER FROM JUDE.

TO HEBREWS.

A LETTER TO CHRISTIANS OF JEWISH ANTECEDENTS.

[DATE AND PLACE OF WRITING UNCERTAIN.]

THE Traditions concerning the authorship of this Letter are quite unreliable. From the Letter itself it may be safely inferred that the writer was a man of intellectual power, that he was familiar with the currents of thought prevalent in Alexandria, that his home and work lay among Jewish Christians, and that he was in some way connected with those teachers who looked to St. Paul as their leader. It is certain that the Apostle Paul is not the author. The Letter has been attributed with some show of probability both to Barnabas (Acts 11. 22—24; 13. 1—5) and to Apollos (Acts 18. 24—28).

The Jewish Christians to whom the Letter is addressed were a community living, possibly, in Palestine, but more probably in Alexandria or in Rome; and the primary object of the Letter was to explain, to those who were well acquainted with, and attached to, the ritual of the old Covenant, the fulfilment of its types in the heavenly realities of the Christian Faith.

TO
HEBREWS.

I.—The Superiority of the Christ to Angels.

God, who in the old days spoke to our ancestors, through the Prophets, at many different times and in many different ways, has in these latter days spoken to us through the Son, whom he had appointed heir to everything, and through whom he had made the universe. He is the reflection of God's Glory and the embodiment of the divine nature, and upholds all creation by the power of his word. He made an expiation for the sins of men, and then *took his seat at the right hand* of God's Majesty on high, having shown himself as much greater than the angels as the Name that he has inherited surpasses theirs. 1 1 2 3 4

To which of the angels did God ever say— 5

"*Thou art my Son; this day I have become thy Father*"?

or again—

"*I will be to him a Father, and he shall be to me a Son*"?

And again, when God brought the First-born into the world, he said— 6

"*Let all the angels of God bow down before him.*"

Speaking of angels he said— 7

"*He makes the winds his angels*
And the fiery flames his servants";

while he said of the Son— 8

"*Thy throne, O God, shall stand for ever;*
The *sceptre of* his *Kingdom* is the *sceptre* of *Justice;*
Thou hast loved the right and hated wickedness; 9
Therefore God, thy God, has anointed thee with the festal oil more abundantly than thy comrades."

3 *Ps.* 110. 1. 5 *Ps.* 2. 7; 2 *Sam.* 7. 14. 6 *Deut.* 32. 43 (Septuagint); *Ps.* 97. 7. 7 *Ps.* 104. 4. 8—9 *Ps.* 45. 6—7.

Again— 10

"*Thou, O Lord, in the beginning didst lay the foundation of the earth,*
And the heavens are the work of thy hands.
They shall pass away, but thou remainest; 11
Like a garment they shall all grow old;
Like a mantle thou wilt fold them up, 12
And like a garment *they shall be changed,*
But thou art always the same, and thy years shall know no end."

To which of the angels has God ever said— 13

"*Sit thou at my right hand*
Until I put thy enemies as a stool for thy feet"?

Are not all the angels spirits in the service of God, sent out for 14
the sake of those who are to obtain Salvation, to minister to their needs?

This being so, we ought to give all the more attention to 1
what we have been taught, for fear we should drift away. For 2
if the Message which was delivered by angels had its authority confirmed, so that every offence against it, or neglect of it, met with its fitting requital, how can we, of all people, expect to 3
escape, if we disregard a Salvation as great as this? It was the Master who in the first instance spoke of this Salvation, and its authority was confirmed for us by those who listened to him, while God himself added his testimony to it by signs, 4
marvels, and miracles of many kinds, as well as by imparting the holy Spirit as he saw best.

God has not given to angels the control of that Future World 5
of which we are speaking! No; a writer has somewhere 6
emphatically said—

"*What is Man that thou should'st remember him?*
Or any man that thou should'st regard him?
Thou hast made him, for a while, lower than angels; 7
With glory and honour thou hast crowned him;
Thou hast set him over all that thy hands have made;
Thou hast placed all things under his feet." 8

This *placing of everything* under man implies that there was nothing which was not placed under him. As yet, however, we do not see *everything placed under* man. What our eyes do 9
see is Jesus, who was *made for a while lower than angels*, now *crowned with glory and honour* because of his sufferings and death; so that his tasting the bitterness of death should, in God's mercy, be on behalf of all mankind. It was, 10
indeed, fitting that God, for whom and through whom all things exist, should, when leading many sons to glory, make the author of their Salvation perfect through suffering,

10—12 *Ps.* 102. 25—27. 13 *Ps.* 110. 1. 6—9 *Ps.* 8. 4—6.

For he who purifies, and those whom he purifies, all derive 11
their life from one source ; and therefore he is not ashamed to
call them '*Brothers.*' He says— 12

"*I will tell of thee to my Brothers,*
In the midst of the congregation I will sing thy praises."

And again— 13

"*I myself will put my trust in God.*"

And yet again—

"*See, here am I and the children whom God gave me.*"

Therefore, since human nature is the common heritage of 14
'*the Children,*' Jesus also shared it, just as they do, in order
that by his death he might render powerless him whose power
lies in death—that is the Devil—and might in this way deliver 15
all those who, from fear of death, had all their lives been
living in slavery. It was not, of course, to the help of the 16
angels that Jesus came, but *to the help of the descendants of*
Abraham. And consequently it was necessary that he should 17
be made like *his Brothers* at all points, in order that he might
prove a merciful as well as a faithful High Priest, in all that
relates to God, for the purpose of expiating the sins of his
People. The fact that he himself was tempted and suffered 18
enables him to help others who are tempted.

II.—The Superiority of the Christian Faith and its High Priest to the Mosaic Dispensation and its Priesthood.

Therefore, my brother-Christians, you who like me have 1 3
received the Call from Heaven, fix your eyes on Jesus, who is
the Apostle and High Priest of our Religion. See his *faithful-* 2
ness to the God who appointed him, like the faithful service of
Moses in all the House of God. Jesus, indeed, has been con- 3
sidered worthy of far higher honour than Moses, just as the
builder of the House is held in greater regard than the House
itself. For every House has its builder, and the builder of the 4
universe is God. While *the faithful service of Moses in all the* 5
House of God was that of *a servant,* whose duty was to bear
testimony to a Message still to come, the faithfulness of 6
Christ was that of a son set over *the House of God.* And we
are that House—if only we retain the courage and confidence,
inspired by our hope, unshaken to the end.

Therefore, as the holy Spirit says— 7

"*If to-day you hear God's voice,* 8
Do not harden your hearts, as when Israel provoked me
On the day when they tried my patience in the desert,

11—12 *Ps.* 22. 22. 13—14 *Isa.* 8. 17—18. 16 *Isa.* 41. 8—9. 17 *Ps.* 22. 22.
2—5 *Num.* 12. 7.

Where your ancestors tried my forbearance, 9
And saw my mighty deeds for forty years.
Therefore *I was sorely vexed with that generation,* 10
And I said—'Their hearts are always straying;
They have never learnt my ways';
While in my wrath I swore— 11
'They shall never enter on my Rest.'"

See to it, Brothers, that there is never found in any one of you a 12
wicked and faithless heart, betrayed by his separating himself
from the ever-living God. Rather encourage one another 13
daily—while there is a '*To-day*'—to prevent any one among
you from being *hardened* by the deceitfulness of Sin. We have 14
become Companions of the Christ, if indeed we retain unshaken
to the end the confidence which we had at the first. To use 15
the words of Scripture—

"*If to-day you hear God's voice,*
Do not harden your hearts, as when Israel provoked me."

Who were they who heard God speak and yet *provoked* him? 16
Was it not all who left Egypt under the leadership of Moses?
And with whom was it that God was *sorely vexed for forty years?* 17
Was it not with those who had sinned, and who *fell dead in the*
Desert? And who were they to whom God *swore that they* 18
should not enter upon his Rest, if it was not those who had proved
faithless? So we see that they failed *to enter* upon it on account 19
of their want of faith. We must, therefore, have a care that, 1
though there is a promise still standing that we shall *enter upon*
God's Rest, none of you should seem to have missed it. For 2
we have had the Good News just as they had. But the Message
which they heard did them no good, since they did not share
the faith of those who were attentive to it. *Upon that* 3
rest we who have believed it are now *entering*. As God has
said—

"*In my wrath I swore—*
'They shall never enter upon my Rest.'"

And yet *God's work* was finished at the creation of the world,
for in a passage referring to the seventh day you will find these 4
words—"*God rested upon the seventh day after all his work.*" On 5
the other hand we read in the passage of which I am speak-
ing—"*They shall never enter upon my Rest.*" Since, then, there 6
is still an unfulfilled promise that some shall *enter upon* this
Rest, and since those whom the Good News reached first did
not *enter upon* it, because of their disbelief, God spoke again 7
and fixed another day. '*To-day*,' he said, speaking after a
long interval through the mouth of David, as has been
quoted already—

"*If to-day you hear God's voice*
Do not harden your hearts."

7—19 *Ps.* 95. 7—11. 17 *Num.* 14. 29. 1—3 *Ps.* 95. 11. 3—4 *Gen.* 2. 2.
5—7 *Ps.* 95. 11, 7—8.

Now if Joshua had given 'Rest' to the people, God would not 8
have spoken of another and later day. There is, then, a 9
promise of a Sabbath-Rest for God's People still unfulfilled.
For all who *enter upon his Rest* do themselves *rest after their work,* 10
just as *God* did. Let us, therefore, try earnestly to *enter* 11
upon that *Rest,* so that none of us should fall through such disbelief as that of which we have had an example. God's 12
Message is a living and active power, sharper than any two-edged sword, piercing its way till it penetrates soul and spirit—not the joints only but the very marrow—and detecting the inmost thoughts and purposes of the mind. There is no created 13
thing that can hide itself from the sight of God. Everything is exposed and laid bare before the eyes of him to whom we have to give account.

We have, then, in Jesus, the Son of God, a great High 14
Priest who has passed into the highest Heaven; so let us hold fast to the Faith which we have professed. Our High 15
Priest is not one unable to sympathize with our weaknesses, but one who has in every way been tempted, exactly as we have been, without ever sinning. Therefore, let us go up 16
boldly to the Throne of Mercy, to find pity and mercy for our hour of need.

All High Priests, if they are taken from among men, are 1 **5**
appointed as representatives of their fellow-men in their relations with God, to offer both gifts and sacrifices in expiation of sins. They are able to sympathize with the ignorant and deluded, 2
since they are themselves subject to infirmities, and are there- 3
fore bound to offer sacrifices for sins, not merely for the People, but equally so for themselves. Further, no one takes 4
this office upon himself, but only when he has been called to do so by God, as Aaron himself was. And so even the 5
Christ did not of himself assume the dignity of High Priest, but his appointment was made by him who said to him—

"*Thou art my Son; this day I have become thy Father*";

and on another occasion also— 6

"*Thou art, like Melchizedek, a priest for all time.*"

Jesus, in the days of his earthly life, offered prayers and 7
supplications, with loud cries and with tears, to him who was able to save him from death; and he was heard because of his devout submission. Son though he was, he learnt obedi- 8
ence from his sufferings; and being made perfect, he became 9
to all those who obey him the source of *enduring Salvation,* while God himself pronounced him a High Priest *like* 10
Melchizedek.

10 *Gen.* 2. 2. 10—11 *Ps.* 95. 11. 5 *Ps.* 2. 7. 6 *Ps.* 110. 4. 9 *Isa.* 43. 17.
10 *Ps.* 110. 4.

III.—The Parallel between the Priesthood of Melchizedek and the Priesthood of the Christ.

Now on this subject I have much to say, but it is difficult 11
to explain it to you, because you have shown yourselves so
slow to learn. For while, considering the time that has 12
elapsed, you ought to be teaching others, you still need some
one to teach you the very alphabet of the Divine Revelation,
and need again to be fed with 'milk' instead of with 'solid
food.' For all who have still to take 'milk' know nothing 13
of the teaching about righteousness; they are mere infants.
But 'solid food' is for advanced Christians, for those whose 14
faculties have been trained by practice to distinguish right
from wrong. Therefore, let us get beyond elementary 1
teaching about the Christ to something more advanced. Do
not let us always be laying over again a foundation of repen-
tance for a lifeless formality, of faith in God—teaching con- 2
cerning baptisms and the laying on of hands, the resurrection
of the dead and a final judgement. Yes and, with God's help, 3
so we will. For if those who were once for all brought 4
into the Light, and tasted the gift from Heaven, and came
to share in the holy Spirit, and tasted the sweetness of the 5
Message of God, and felt the influences of the Coming Age—
if those, I say, fell away, it would be impossible to stir them 6
again to repentance, for they would be crucifying the Son of
God over again for themselves and exposing him to open con-
tempt. *Ground* that drinks in the showers that from time to 7
time fall upon it, and produces *vegetation* useful to those for
whom it is tilled, receives a blessing from God; but if it *bears* 8
thorns and thistles, it is regarded as worthless, it is in danger of
being *cursed*, and its end will be the fire.

But about you, dear friends, even though we speak in this 9
way, we are confident of better things—of things that point to
your Salvation. For God is not unjust; he will not forget the 10
work that you did, and the love for his cause that you showed,
in sending help to your fellow-Christians—as you are still
doing. But our desire is that every one of you should show a 11
similar earnestness to attain to a full conviction of the fulfil-
ment of our hope, and should keep it to the end. Then you 12
will never grow indifferent, and you will learn to copy those
who, through faith and patience, are now entering upon the
enjoyment of God's promises.

When God, you remember, gave his promise to Abraham, 13
since there was no one greater by whom he could swear, he
swore by himself. His words were—"*I will assuredly bless thee* 14
and increase thy *numbers*." And so, after patiently waiting, 15
Abraham obtained the fulfilment of God's promise. Men, of 16

7 *Gen.* 1. 11—12. 8 *Gen.* 3. 17—18. 13—14 *Gen.* 22. 16—17.

course, swear by what is greater than themselves, and with
them an oath is accepted as putting a matter beyond all dis-
pute. And therefore God, in his desire to show, with unmis- 17
takeable plainness, to those who were to enter on the enjoy-
ment of what he had promised, the unchangeableness of his
purpose, bound himself with an oath. For he meant that we 18
should find great encouragement in these two unchangeable
things, which make it impossible for God to prove false—we,
I mean, who have fled for safety where we might lay hold on
the hope set before us. This hope is a very anchor for our 19
souls, secure and strong, and it *reaches into the Sanctuary* that
lies *behind the Curtain*, where Jesus, our Forerunner, has 20
entered on our behalf, after being made, *like Melchizedek*, a
High Priest *for all time*.

It was this *Melchizedek*, *King of Salem* and *Priest of the Most* 1 7
High God, who *met Abraham returning from the slaughter of the*
kings, and *gave him his blessing*; and it was to him that 2
Abraham allotted *a tithe of all* the spoil. The meaning of his
name is 'King of Righteousness,' and besides that, he was
also *King of Salem*, which means 'King of Peace.' There is 3
no record of his father, or mother, or lineage, nor again of
any beginning of his days or end of his life. In this he
resembles the Son of God, and he stands before us as a *priest*
whose priesthood is continuous.

Consider, then, the importance of this Melchizedek, to whom 4
even the Patriarch *Abraham* himself *gave a tithe* of the choicest
spoils. Those descendants of Levi, who are from time to 5
time appointed to the priesthood, are directed to collect tithes
from the people in accordance with the Law—that is from
their own Brothers, although they also are descended from
Abraham. But Melchizedek, whose lineage has no connexion 6
with theirs, received tithes from Abraham, and *gave his blessing*
to the very man who had God's promises. Now no one can 7
dispute that it is the superior who blesses the inferior. In the 8
one case the *tithes* are received by mortal men; in the other
case by one about whom there is the statement that his life
still continues. Moreover, in a sense, even Levi, who is the 9
receiver of the tithes, has, through Abraham, paid tithes; for 10
Levi was still in the body of his ancestor when *Melchizedek met*
Abraham.

Well then, if Perfection had been attainable through the 11
Levitical priesthood—and it was under this priesthood that
the people received the Law—why was it still necessary that a
priest of a different order should come, a priest *like Melchizedek*
and not *to be reckoned with* Aaron? With the change of the 12
priesthood a change of the Law became a necessity. And he 13

19 *Lev.* 16. 2—12. 20 *Ps.* 110. 4. 1—3 *Gen.* 14. 17—19; *Ps.* 110. 4.
4—10 *Gen.* 14. 17—20.

of whom all this is said belonged to quite a different tribe, no member of which has ever served at the altar. For it is plain 14
that our Lord has sprung from the tribe of Judah, though of that tribe Moses never said a word as to their being priests.

The matter is even yet plainer when we remember 15
that the new *priest* to come resembled *Melchizedek*, and that he 16
was appointed, not under a Law regulating only earthly matters, but by virtue of a life beyond the reach of death;
for that is the meaning of the statement—"*Thou art, like* 17
Melchizedek, a priest for all time." On the one hand we have 18
the abolition of a previous regulation as both inefficient and useless (for the Law never brought anything to perfection); 19
and on the other hand we have the introduction of a further and higher hope, which enables us to draw near to God.

Then again, this new priest was not appointed without 20
an oath from God, as the Levitical priests are, but he was 21
appointed with an oath from God, when it was said to him—
"*The Lord has sworn, and will not change,* '*Thou art a priest for all time.*'" And the oath shows the corresponding superiority 22
of the Covenant of which Jesus is appointed the surety.

Again, the Levitical priests are appointed in considerable 23
numbers, because death prevents their remaining in office;
but Jesus remains *for all time*, and therefore the priesthood 24
that he holds is never liable to pass to another. And that is 25
why he is able to be, in every sense, the Saviour of those who come to God through him, living for ever, as he does, to intercede on their behalf.

This was the High Priest we needed—holy, innocent, spot- 26
less, beyond the reach of contamination by sinners, exalted above the highest Heaven, and one who has no need to offer 27
sacrifices daily as those High Priests have, first for their own sins and then for those of the People. For his sacrifice was made once and for all, when he offered himself as the sacrifice.
The Law, you must remember, appoints as High Priests men 28
who are liable to infirmity; but the words of God's oath, which was later than the Law, name the *Son as, for all time*, the perfect Priest.

IV.—The Realities of Christianity as foreshadowed in the Ritual of the Tabernacle.

The main point in what I have been saying is this. We 1
have a High Priest such as I have described; and he *has taken his seat at the right hand* of the throne of the Majesty in
Heaven, where he ministers in the Sanctuary and in the true 2
Tabernacle set up by the Lord and not by man. All High Priests 3

11—28 *Ps.* 110. 4; 2. 7. 1 *Ps.* 110. 1. 2 *Num.* 24. 6.

are appointed for the purpose of offering gifts and sacrifices to God; and therefore it follows that this High Priest must have some offering to make. If he were, however, still upon earth, he would not even be a priest, since there are already priests who offer the prescribed gifts as the Law directs. (These priests, it is true, are engaged in a service which is only a sketch and shadow of the heavenly realities. This is shown by the directions given to Moses when he was about to construct the Tabernacle. "*Look to it*," are the words, "*that thou make every part in accordance with the pattern shown thee on the mountain.*") But Jesus, as we see, has obtained a ministry as far greater than theirs, as the Covenant of which he is the intermediary, inasmuch as it has been based on better promises, is better than the former Covenant. If that first Covenant had been faultless, there would have been no occasion for a second. But a writer, finding fault with the people, says—

4 5 6 7 8

'"*Listen, the time is coming*," *says the Lord,*
"*When I will ratify a new Covenant with the People of Israel and with the People of Judah—*
Not such a Covenant as I made with their ancestors,
On the day when I took them by the hand to lead them out of the land of Egypt.
For they did not abide by their Covenant with me,
And therefore I disregarded them," *says the Lord.*
"*This is the Covenant that I will make with the People of Israel*
After those days," *says the Lord.*
"*I will impress my laws on their minds,*
And will inscribe them on their hearts;
And they will take me as their God,
And I will take them as my People.
There shall be no need for every man to instruct his fellow-citizen,
Or for a man to say to his Brother 'Learn to know the Lord';
For every one will know me,
From the lowest to the highest.
For I will be merciful to their wrong-doings,
And I will no longer remember their sins."[5]'

9 10 11 12

By speaking of a "*new*" Covenant, God at once renders the former Covenant obsolete; and whatever is becoming obsolete and antiquated is on the point of disappearing.

13

Well then, even the first Covenant had its regulations for divine worship, as well as its sanctuary—though only a material one. For a tabernacle was constructed, with an outer part which contained the stand for the lamps, and the table, and the consecrated bread. This was known as the Sanctuary. The part of the Tabernacle behind the second Curtain was known as the Inner Sanctuary. It in was the gold incense-altar,

9 1 2 3 4

[5] *Exod.* 25. 40, 8—13 *Jer.* 31. 31—34.

and the Ark containing the Covenant, completely covered with gold. In the Ark was a gold casket containing the manna, the rod of Aaron that budded, and the tablets on which the Covenant was written; while above it, and overshadowing the Cover on which the blood was sprinkled, were the Cherubim of the Presence. But I must not now stop to speak of these things in detail. Such, then, were the arrangements in the Tabernacle. Into the outer part priests were constantly going, in the discharge of their sacred duties; but into the inner one only the High Priest went, and that but once a year, never without taking the blood of a victim, which he offered on his own behalf, and on behalf of the errors of the people. What the holy Spirit was teaching was this—that the way into the Sanctuary was hidden, as long as the outer part of the Tabernacle was standing. For it served as a type, pointing on to the present time; and in keeping with this, both gifts and sacrifices were continuously offered, though they were unable to satisfy the conscience of the worshippers. It was only concerned with food and drink and various ablutions—external ceremonials imposed till the coming of the New Order.

But when Christ came, he appeared as a High Priest of the Better System that had been established. He entered through that nobler and more perfect 'Tabernacle,' which is not the work of human hands—I mean is no part of the visible creation. And he did not come with the blood of goats and calves, but with his own blood; and having secured our permanent deliverance, he entered, once and for all, into the Sanctuary. For if the blood of goats and bulls, and the sprinkling of the ashes of a heifer, purified those who had been defiled (as far as ceremonial purification went), how much more will the blood of the Christ, who through the agency of the eternal Spirit has offered himself up to God as a victim without blemish, purify our consciences from the pollution of a lifeless formality, and fit us for the service of the living God? That is why he is the intermediary of a new Covenant; in order that, as a death has taken place to effect a deliverance from the offences committed under the first Covenant, those who have received the Call may obtain the enduring inheritance promised to them. Whenever such a Covenant as a will is in question, the death of the maker of it must necessarily be alleged. For such a Covenant only takes effect upon death, it having, as you know, no force as long as the person who made it is alive. This explains why even the first Covenant was not ratified without the shedding of blood. For when every command had been announced to all the people by Moses in accordance with the Law, he took the blood of the calves and of the goats, with water, scarlet wool, and a bunch of hyssop, and sprinkled even the Book of

the Law, as well as all the people, saying, as he did so—"*This is the blood that renders valid the Covenant which God has commanded to be made with you.*" And in the same way he also sprinkled with the blood the Tabernacle and all the things that were used in public worship. Indeed, under the Law, almost everything was purified with blood; and unless blood was shed, no forgiveness was to be obtained.

While, then, it was necessary for the copies of the heavenly realities to be purified by such means as these, the heavenly realities themselves required better sacrifices. For it was not into a Sanctuary made by man, which merely foreshadowed the true one—that Christ entered, but it was into Heaven itself, that he might now appear in the presence of God on our behalf. Nor was it in order to offer himself many times, as year after year the High Priest entered the Sanctuary with an offering of blood—but not his own blood; for then Christ would have had to undergo death many times since the creation of the world. But now, once and for all, at the close of the age, he has appeared, in order to abolish sin by the sacrifice of himself. And inasmuch as it is ordained for men to die but once (death being followed by judgement), so it is with the Christ. He was offered up once only, to *bear away the sins of many;* and the second time he will appear—but without any burden of sin—to those who are waiting for him to be their Salvation.

10 The Law, though it was able to foreshadow the Better System that was coming, never had its actual substance. Its priests, with those sacrifices which they offered continuously year after year, could never make those who came to worship perfect. Otherwise, would not the offering of these sacrifices have been abandoned, as the worshippers, having been once purified, had their consciences clear from sins? But, on the contrary, these sacrifices recall their sins to mind year after year. For the blood of bulls and goats is powerless to remove sins. That is why, when he was coming into the world, the Christ declared—

"*Sacrifice and offering thou dost not desire, but thou dost provide for me a body;*
Thou dost take no pleasure in burnt offering and sacrifice for sin.
So I said, 'See, I have come' (as is written about me in the pages of the Book),
'To do thy will, O God.'"

First come the words—"*Thou dost not desire, nor dost thou take pleasure in, sacrifice, offering, burnt offering, and sacrifice for sin*" (offerings regularly made under the Law), and *then* there is added—"*See, I have come to do thy will.*" The former statement is set aside to be replaced by the latter. And it is in the carrying out of God's *will* that we have been purified by the *sacrifice,* once and for all, of the *body* of Jesus Christ.

20 *Exod.* 24. 8. 28 *Isa.* 53. 12. 5—10 *Ps.* 40. 6—8.

All other priests stand day after day at their ministrations, 11
and offer the same sacrifices over and over again—sacrifices
which can never take sins away. But this priest, after offer- 12
ing one sacrifice for sins, which should serve for all time, *took*
his seat at the right hand of God, and has been waiting *since then* 13
for his enemies to be put as a stool for his feet. By a single offering 14
he has made perfect for all time those who are being purified.

We have also the testimony of the holy Spirit. For 15
after saying—

> "'*This is the Covenant that I will make with them* 16
> *After those days,' says the Lord;*
> '*I will impress my laws on their hearts,*
> *And will inscribe them on their minds,*'"

then we have—"*And their sins* and *their iniquities I will no* 17
longer remember." And when these are forgiven, there is no 18
further need of an offering for sin.

V.—Encouragement and Warning based on the previous Teaching.

Since then, Brothers, we may enter the Sanctuary with 19
confidence, in virtue of the sacrifice of Jesus, by the way
which he inaugurated for us—a new and living way, a way 20
through the Sanctuary-Curtain (by which I mean his human
nature); and since we have in him *a Great Priest set over the* 21
House of God, let us draw near to God in all sincerity of heart 22
and in perfect confidence, with our hearts purified by the
sprinkled blood from all consciousness of wrong, and with our
bodies washed with pure water. Let us hold firm and 23
unshaken the hope which we have professed; for we have a
promise from one who may be trusted. Let us vie with one 24
another in a rivalry of love and noble actions. And let us not, 25
as some do, cease to meet together; but on the contrary, let
us encourage one another, and, all the more, now that you see
the Day drawing near.

Remember, if we sin wilfully after we have gained a full 26
knowledge of the Truth, there can be no further sacrifice for
sin; there is only a dreadful anticipation of judgement, and *a* 27
burning indignation which will *destroy* all *opponents.* When a 28
man set at nought the Law of Moses, he was, *on the evidence of*
two or three witnesses, put to death without pity. How much 29
worse then, do you think, will be the punishment deserved by
those who have trampled underfoot the Son of God, who have
treated *the blood that rendered the Covenant valid*—the very
blood by which they were purified- as of no account, and

12—13 *Ps.* 110. 1. 16—17 *Jer.* 31. 33—34. 21 *Zech.* 6. 11—13; *Num.* 12. 7.
27 *Isa.* 26. 11 (Septuagint). 28 *Deut.* 17. 6. 29 *Exod.* 24. 8.

have heaped insults on the gracious Spirit of God? We know 30
who it was that said—"*It is for me to take revenge, I will pay back*"; and again—"*The Lord will judge his people.*" It is a 31
terrible thing to fall into the hands of the Living God.

Call to mind those early days in which, after you had 32
received the Light, you patiently underwent a long and painful conflict. Sometimes, in consequence of the taunts 33
and injuries heaped upon you, you became a public spectacle, and sometimes you suffered through having shown yourselves to be the friends of men who were in the same position as yourselves. For you not only sympathised with those who 34
were in prison, but you even took the confiscation of your possessions cheerfully, knowing, as you did, that you had in yourselves a greater possession and a lasting one. Do 35
not, therefore, abandon the confidence you have gained, for it has a great reward awaiting it. You still have need of patient 36
endurance, in order that, when you have done God's will, you may obtain the fulfilment of his promise.

"For there is indeed but a *very little while* 37
Ere the One who is *Coming will have come, without delay;*
And those who stand right with me will find Life as the result of faith, 38
While *if a man draws back, my heart can find no pleasure in him.*"

But we do not belong *to those who draw back,* to their Ruin, but 39
to those who have faith, to the preservation of their souls.

VI.—Faith, and what it has enabled Men to do.

Faith is confidence in the realization of one's hopes; it is a 1 **11**
conviction regarding things which are not yet visible. And it 2
was for such faith that the men of old were well spoken of.

Faith enables us to perceive that the universe was created at 3
the bidding of God—so that what we see was not made out of what is visible. Faith made the sacrifice which Abel 4
offered more acceptable to God than Cain's, and caused him to be spoken well of as a righteous man; for *by his acceptance of his gifts God himself* speaks well of him; and it is by the example of his faith that Abel, though dead, still speaks. It was 5
due to the faith of Enoch that he was removed from earth, to prevent his experiencing death. *He could not be found because God had removed him*; and before his removal he was well spoken of as having *pleased God.* But without faith it is impos- 6
sible to *please* him, for those who come to God must believe that God exists, and that he rewards those who seek for him.

It was faith that enabled Noah, after he had received 7

30 *Deut.* 32. 35—36. 37—39 *Isa.* 26. 20; *Hab.* 2. 3, 4. 4 *Gen.* 4. 4. 5—6 *Gen.* 5. 24.

the divine warning about what could not then be foreseen, to build, in reverent obedience, an ark in which to save his family. By his faith he condemned the world and became possessed of that righteousness which follows upon faith. 8 It was faith that enabled Abraham to obey the Call that he received, and to *set out* for the place which he was afterwards to obtain as his own; and he did so without knowing at the time where he was going. 9 It was faith that made him go to the Promised Land—a stranger to a strange country—and live there in tents with Isaac and Jacob, who shared the promise with him. 10 He was looking for the City with the sure foundations, whose architect and builder is God. 11 Again, it was faith that enabled Sarah to conceive (though she was past the age for child-bearing), because she felt sure that he who had given her the promise might be trusted. 12 And so from one man—and that when his powers were dead—there sprang a people as numerous *as the stars in the heavens or the countless grains of sand upon the shore.*

13 All those whom I have mentioned died without losing faith. They did not obtain the promised blessings, but they saw them from a distance and welcomed the sight, and they acknowledged themselves to be only *aliens and strangers on the earth.* 14 Those who speak thus show plainly that they are seeking their fatherland. 15 If they had been thinking of the land which they had left, they could have found opportunities to return. 16 But no, they were longing for a better, a heavenly, land! And therefore God was not ashamed to be called their God; indeed he had already prepared them a city.

17 It was faith that enabled *Abraham, when put to the test, to offer Isaac* as a sacrifice—he who had received the promises 18 offering up *his only son*, of whom it had been said, "*It is through Isaac that there shall be descendants to bear thy name.*" 19 For he argued that God was able even to raise a man from the dead—and indeed, figuratively speaking, Abraham did receive Isaac back from the dead. 20 It was faith that enabled Isaac to bless Jacob and Esau, and to tell them of what lay in the future. 21 Faith enabled Jacob, when dying, to give his blessing to both the sons of Joseph, and *to bow himself in worship as he leant on his staff.* 22 Faith caused Joseph, when his end was near, to speak of the future migration of the Israelites, and to give instructions with regard to his bones.

23 Faith caused the parents of Moses to *hide* the child *for three months* after his birth, for they *saw* that he was a *beautiful* child; and they refused to respect the King's order. 24 It was faith that caused *Moses, when he was grown up,* to decline the

8 *Gen.* 12. 1. 12 *Gen.* 22. 17; 32. 12. 13 1 *Chron.* 29. 15; *Ps.* 39. 12; *Gen.* 23. 4. 17 *Gen.* 22. 1, 2, 6. 18 *Gen.* 21. 12. 21 *Gen.* 47. 31. 23 *Exod.* 2. 2. 24 *Exod.* 2. 11.

title of 'Son of a Daughter of Pharaoh.' He preferred to share 25
the hardships of God's People rather than to have the short-
lived enjoyment of a sinful life. For he thought that the 26
stigma which attaches to the Christ was of greater value than the
treasures of Egypt, looking forward, as he did, to the reward
awaiting him. Faith caused him to leave Egypt, 27
undaunted by the King's anger, for he was strengthened in his
endurance by the vision of the invisible God. Faith led 28
him to institute *the Passover* and the Sprinkling of *the Blood*, so
that *the Destroyer* might not touch the eldest children of the
Israelites. Faith enabled the people to cross the Red 29
Sea, as if it had been dry land, while the Egyptians, when they
attempted to do so, were drowned. Faith caused the 30
walls of Jericho to fall after the Israelites had marched round
them daily for a week. Faith saved Rahab, the prosti- 31
tute, from perishing with the unbelievers, after she had
entertained the spies with friendliness.

Need I add anything more? Time would fail me if I 32
attempted to relate the stories of Gideon, Barak, Samson, and
Jephthah, with those of David, Samuel, and the Prophets. It 33
was by their faith that they subdued kingdoms, ruled
righteously, gained the fulfilment of God's promises, *stopped the*
mouths of lions, quelled the fury of the flames, escaped the point 34
of the sword, found strength in the hour of weakness, displayed
their prowess in war, and routed hostile armies. Women 35
received their dead back from death. Some were tortured on
the wheel, and refused release in order that they might rise to
a better life. Others had to face taunts and blows, and even 36
chains and imprisonment. They were stoned to death, they 37
were tortured, they were sawn in pieces, they were put to the
sword; they wandered about clothed in the skins of sheep or
goats, destitute, persecuted, ill-used (though the world was not 38
worthy of them), roaming in lonely places, on the mountains,
and in caves and holes in the ground.

Yet, though they one and all gained a good name by their 39
faith, they did not obtain the fulfilment of God's promise;
since it was for us that God had in view something which was 40
still better, and it was not his will that they should reach their
full perfection apart from us.

VII.—The Need for Endurance, and the Purpose of Discipline.

Seeing that there is on every side of us such a throng of wit- 1 **12**
nesses, let us therefore, in our turn, lay aside every thing that
hinders us, and the sin that clings about us, and run with

[26] *Ps.* 89. 50, 51; 69. 9. [28] *Exod.* 12. 21—23. [33] *Dan.* 6. 22.

perseverance the course that lies before us, our eyes fixed upon 2
Jesus, who is our Guide, and our perfect Example of faith, and
who, in exchange for the happiness that lay at his feet, sub-
mitted to the cross, disregarding its shame, and now *has taken*
his seat on the right hand of the throne of God. If you would 3
not grow fainthearted and weary, weigh well the example
of him who has submitted to such opposition at the hands of
men who were sinning against themselves. You have not 4
yet, in your struggle with sin, resisted to the death; and you 5
have forgotten the encouraging words which are addressed to
you as God's Children—

> "*My child, think not lightly of the Lord's discipline,*
> *Do not despond when he rebukes you;*
> *For it is those whom he loves that he disciplines,* 6
> *And he chastises every child whom he acknowledges.*"

It is for your *discipline* that you have to submit to all this. God 7
is dealing with you as his *Children.* For where is there a *child*
whom his father does not *discipline?* If you are left without 8
that *discipline,* in which all children share, it shows that you
are bastards, and not true *Children.* Further, when our 9
earthly fathers disciplined us, we respected them. Ought we
not, then, with far greater readiness to yield submission to the
Father of all souls, and so find Life? Our fathers disciplined 10
us for a short time and according to their own judgement; but
God thinks only of our advantage, and his object is that we
should share his holiness. Of course no discipline is pleasant 11
at the time; on the contrary, it is painful. But afterwards it
produces, as its fruit, a righteous life that brings peace to
those who have been trained under it. Therefore *lift* 12
again the down-dropped hands, and straighten the weakened knees;
make straight paths for your *feet,* so that the lame limb may not 13
be put out of place, but be cured instead.

VIII.—Exhortations and Warnings.

Try to live at peace with everyone, and to attain to that purity 14
without which no one will see the Lord. Take care that no 15
one fails to avail himself of the divine help, *that no bitterness is*
allowed to take root and spring up and cause trouble, and so poison
the whole community. Take care that no one becomes 16
immoral, or irreligious like *Esau,* who *sold his birthright* in
exchange for a single meal. For you know that even after- 17
wards, when he wished to claim his father's blessing, he was

2 *Ps.* 110. 1. 3 *Num.* 16. 38. 5—8 *Prov.* 3. 11—12. 12 *Isa.* 35. 3 (Hebrew).
13 *Prov.* 4. 26 (Septuagint). 14 *Ps.* 34. 14. 15 *Deut.* 29. 18 (Septuagint).
16 *Gen.* 25. 33.

rejected. Indeed, he never found an opportunity for repairing his error, though he begged for the blessing with tears.

It is not to a tangible *flaming fire* that you have drawn near, 18
nor to *gloom*, and *darkness, and storm, and the blast of a trumpet,* 19
and an audible voice. Those who heard that voice begged that
the words might cease, for they could not bear to think of 20
the command—"*Even if an animal touches the mountain, it is to be stoned to death;*" and so fearful was the sight that Moses 21
said—"*I am terrified* and trembling." No, but you have 22
drawn near to Mount Zion, the City of the living God, the
heavenly Jerusalem, to countless hosts of angels, to the gather- 23
ing and assemblage of God's eldest Sons whose names are
enrolled in Heaven, to God the Judge of all men, to the Spirits
of the righteous who have reached perfection, to Jesus, the 24
intermediary of a new Covenant, and to the Sprinkled Blood
that tells of better things than the blood of Abel.

Beware of refusing to hear him who is speaking. For if the 25
Israelites did not escape punishment, when they refused to
listen to him who taught them on earth the divine will, it will
be far worse for us, if we turn away from him who is teaching
us from Heaven. Then his voice shook the earth, but now 26
his declaration is—"*Still once more I will cause* not only *the earth to tremble,* but also *the heavens.*" And those words '*still* 27
once more' indicate the passing away of all that is shaken—
that is, of all created things—in order that only what is
unshaken may remain. Therefore, we who have been 28
given a kingdom that cannot be shaken should be thankful,
and so offer acceptable worship to God, with awe and rever-
ence. For our *God* is a *consuming fire.* 29

Love for the Brethren must never be allowed to die out. Do 1, 2 **13**
not forget to be hospitable; for through being hospitable, people
have sometimes entertained angels as guests, without knowing it.
Remember those who are in prison, regarding yourselves as 3
their fellow-prisoners; remember, too, those who are suffering
hardships, not forgetting that you also have bodies that may
suffer. The married state should be regarded as in every 4
way an honourable condition of life, and married intercourse
as pure; for God will judge those who are immoral and those
who commit adultery. Your life must not be ruled by 5
the love of money. Be content with what you have, for God
himself has said—"*I will never forsake you, nor will I ever abandon you.*" Therefore we may say with confidence— 6

> "*The Lord is my helper, I will not be afraid.*
> *What can man do to me?*"

18—19 *Deut.* 4. 11—12; *Exod.* 19. 16; *Deut.* 5. 23, 25, 26. 20 *Exod.* 19. 12—13. 21 *Deut.* 9. 19. 26—27 *Hag.* 2. 6. 29 *Deut.* 4. 24. 5 *Deut.* 31. 6, 8; *Jos.* 1. 5. 6 *Ps.* 118. 6.

Do not forget your Leaders, the men who told you God's Message. Recall the close of their lives, and imitate their faith. 7

IX.—An Appeal to the Example of Jesus.

Jesus Christ is the same to-day as he was yesterday, and as he will be for ever. 8
Do not allow yourselves to be carried away by the many forms of teaching that are foreign to the Truth. It is better to rely for spiritual strength upon the divine help, than upon regulations regarding food; for those whose lives are guided by such regulations have never found them of any benefit. 9
We are not without an altar; but it is one at which those who still worship in the Tabernacle have no right to eat. 10
The bodies of those animals whose *blood is brought* by the High Priest *into the Sanctuary*, as *an offering for sin, are burnt outside the camp*. 11
And so Jesus, too, in order to purify the People by his own blood, suffered outside the gate. 12
Therefore let us go out to him *outside the camp*, bearing the same stigma as he; 13
for we have no permanent city here, but we are looking for the City that is to be. 14
In his name *let us offer, as our sacrifice*, continual *praise to God—an offering from lips* that glorify his name. 15
Never forget to do kindly acts and to share what you have with others, for sacrifices of that kind are acceptable to God. 16

X.—Farewell Requests and Blessings.

Obey your Leaders, and submit to their control, for they are watching over your souls, as men who will have to render an account, so that their account may be given joyfully, and not with sorrow. That would not be to your advantage. 17

Pray for us, for we are sure that our intentions are good, since our wish is always to act honourably. 18
And I the more earnestly ask for your prayers, in order that I may be restored to you the sooner. 19

May God, the source of all peace, *who brought back* from the dead him who, *by virtue of the blood that rendered valid the unchangeable Covenant*, is *the* Great *Shepherd of God's Sheep*, Jesus, our Lord—may God make you perfect in everything that is good, so that you may be able to do his will. 20, 21
May he produce in us all that is pleasing in his sight, through Jesus Christ. To him be all glory for ever and ever. Amen.

11—13 *Lev.* 16. 27. 15 *Ps.* 50. 14; *Lev.* 7. 12; 2 *Chron.* 29. 31; *Isa.* 57. 19 (Hebrew); *Hos.* 14. 2. 20 *Isa.* 63. 11; *Zech.* 9. 11; *Isa.* 55. 3; *Ezek.* 37. 26.

I beg you, Brothers, to bear with these words of advice. I have only written very briefly to you. 22

You will be glad to hear that our Brother, Timothy, has been set free. If he comes here soon, we will visit you together. 23

Give our good wishes to all your Leaders, and to all your fellow-Christians. Our friends from Italy send their good wishes to you. 24

May God bless you all. 25

FROM JAMES.

ST. JAMES'S LETTER TO CHRISTIANS OF JEWISH ORIGIN.

PROBABLY WRITTEN AT JERUSALEM BETWEEN 44 AND 48 A.D.

THIS letter is believed to have been written by the James who was one of the brothers of Jesus (not the Apostle of that name), and who presided over the Church at Jerusalem (Acts 12. 17; 15. 13). It is addressed to converts from Judaism, and is directed to securing from such converts a livelier exhibition of Christian virtues. There are many indications in the Letter that some, at all events, of those for whom it was intended had been passing through days of persecution—possibly the persecution by Herod Agrippa I, 44 A.D. (Acts 12. 1), in which the Apostle James was martyred.

FROM
JAMES.

I.—Greeting, and sundry Instructions.

JAMES, a Servant of God and of the Lord, Jesus Christ, greets 1 1

The Twelve Tribes that are in exile.

My Brothers, when you meet with temptations, whatever 2
they are, think of them as a cause for nothing but rejoicing, 3
remembering that the testing of your faith develops endurance. 4
And let endurance do its work perfectly, so that you may be
absolutely perfect and not deficient in any respect.

If any of you are deficient in wisdom, let them ask it of God 5
who gives generously to every one, without reproaching them,
and they will receive it. But they must ask with confidence 6
and without ever doubting, for those who doubt are like waves
driven hither and thither at the mercy of the wind. Such 7–8
vacillating men, irresolute at every turn, must never expect that
they will receive anything from the Lord. A Brother 9
in lowly circumstances should be proud of his high position,
but a rich Brother of the lowliness of his position; for the 10
rich man will pass away *like the flower of the grass*. As the sun 11
rises and the hot wind blows, *the grass is withered*, its *flower*
fades and all its beauty is gone. So with the rich man. In the
midst of his pursuits he will come to an untimely end.

Happy is the man *who stands firm* under temptation, for when 12
he has stood the test, he will receive as his crown the gift of
Life, which the Lord has promised to those who love him. No 13
one should ever say in the hour of temptation—"It is God who
is tempting me!" For God, who cannot be tempted to do
wrong, does not himself tempt any one. People are in every 14
case tempted by their own passions—allured and enticed by
them. Then the Passion conceives and gives birth to Sin, and 15
Sin, on reaching maturity, brings forth Death. Do not 16

10—11 *Isa.* 40. 6—7. 12 *Dan.* 12. 12.

be deceived, my dear Brothers. Every good gift and every 17
perfect endowment is from above, and comes down to us from
the Maker of the Lights in the heavens, who himself, however,
is never subject to change or to eclipse. His will gave us Life, 18
through the Message of the Truth, so that we should be, as it
were, an earnest of still further creations.

Mark this, my dear Brothers :—Every one should be ready 19
to listen, slow to speak, and slow to get angry ; for anger in 20
man does not produce the righteousness required by God.
Therefore, put aside all filthy habits and anything wicked still left 21
within you, and in a humble spirit receive the Teaching planted
in your hearts, which is able to save your souls. Put 22
that Teaching into practice, and do not merely listen to it—
deceiving yourselves. For if any one listens to it and does 23
not practice it, he is like a man looking at his own face
in a mirror. He looks at himself, then goes on his way, 24
and immediately forgets what he was like. But those who 25
look carefully into the perfect Law, the Law of Freedom, and
continue to do so, not listening to it and forgetting it, but
putting it into practice—those people will be happy in what
they do. When a man appears to be religious, yet does 26
not bridle his tongue, but imposes upon his own conscience,
such a man's religious observances are valueless. Now here is 27
a religious observance which is pure and without stain in the
eyes of God our Father—to visit orphans and widows in their
hour of trouble, and to keep oneself from the contamination of
the world.

II.—The Treatment of Rich and Poor.

My Brothers, are you actually trying to combine faith in 1
Jesus Christ, our glorified Lord, with the worship of rank ?
Suppose a man enters your Synagogue, wearing gold rings and 2
well-dressed, and suppose a poor man comes in also, dirtily
dressed, and you are deferential to the man who is well-dressed, 3
and say—"There is a comfortable seat for you here," but to
the poor man—"You must stand ; or sit down over there by
my footstool," is not that, I ask, to make distinctions among 4
yourselves, and to show yourselves to be judges full of wrong
prejudices ? Listen, my dear Brothers. Has not God 5
chosen that those who are poor in the things of this world
should be rich through their faith, and should come to possess
the Kingdom which he has promised to those who love him ?
But you—you insult the poor man ! Is it not the rich who 6
oppress you ? Is it not they who drag you into law-courts ?
Is it not they who malign that honourable Name which has 7

been given you? Yet if you keep the royal law which, in the 8
words of Scripture, runs '*Thou shalt love thy neighbour as if
he were thyself*,' you are doing what is right; but if you worship 9
rank, you are committing a sin, and you stand convicted by that
law of being offenders against it. For a man who has 10
laid the Law, as a whole, to heart, but has failed in one
particular, is liable for breaking all its provisions. He who 11
said '*Thou shalt not commit adultery*,' also said '*Thou shalt not
murder*.' If, then, you commit murder but not adultery, you
are still an offender against the Law. Therefore, speak and 12
act as people who are to be judged by the 'Law of Freedom.'
For there will be justice without mercy for those who have not 13
acted mercifully. Mercy asserts her superiority to Justice.

III.—The Connexion between Faith and Conduct.

My Brothers, what is the good of a man's saying that he has 14
faith, if he does not prove it by actions? Can such faith save
him? Suppose some Brother or Sister should be in want of 15
clothes and of daily bread, and one of you were to say to 16
them—"Goodbye, and God bless you, I hope you will find
warmth and food," and yet you were not to give them the
necessaries of life, what good would you be doing? In just 17
the same way faith, if not followed by actions, is, by itself, a
lifeless thing. Someone, indeed, may say—"You are a man of 18
faith, and I am a man of action." "Then show me your faith,"
I reply, "apart from any actions, and I will show you my faith
by my actions." It is an article of your Faith, is it not, that 19
there is one God? Good; yet even the evil spirits hold that,
and tremble at the thought. Now do you really want to 20
understand, you foolish man, how it is that faith without
actions leads to nothing? Look at our ancestor, *Abraham*. 21
Was it not due to his actions that he stood right with God,
after he had offered his son, Isaac, on the altar? You see how in 22
his case faith and actions went together; that his faith was
made perfect by his actions; and that in this way the words of 23
Scripture came true—"*Abraham believed God, and that was
regarded by God as righteousness*," and "He was called *God's
friend*." You all see, then, that it is due to his actions that a 24
man stands right with God, and not to his faith only. Was it 25
not the same with the prostitute, Rahab? Was it not due to
her actions that she stood right with God, after she had
welcomed the messengers and sent them away by a different
road? Exactly as a body is dead without a spirit, so faith is 26
dead without actions.

8 *Lev.* 19. 18. 11 *Exod.* 20. 13—14; *Deut.* 5. 17—18. 21 *Gen.* 22. 2, 9.
23 *Gen.* 15. 6; *Isa.* 41. 8.

IV.—Warnings against certain Faults.

I do not want many of you, my Brothers, to become 1
teachers, knowing, as you do, that we who teach shall be
judged by a more severe standard than others. We often 2
make slips, every one of us. Any one who does not make slips
with his tongue is indeed a perfect man, able to bridle his
whole body as well. When we put bits into horses' mouths, to 3
make them obey us, we control the rest of their bodies also.
Think, again, of ships. Large as they are, and even when 4
driven by fierce winds, they are controlled by a very small
rudder and steered in whatever direction the man at the helm
may determine. So with the tongue. Small as it is, it is a 5
great boaster. Think how tiny a spark may set the largest
forest ablaze! And the tongue is like a spark! Among the 6
members of our body it proves itself a very world of mischief;
it contaminates the whole body; it sets the wheels of life on
fire, and is itself set on fire by the flames of the Pit. For 7
while all sorts of beasts and birds, or of reptiles and creatures
in the sea, are tameable, or actually have been tamed by man,
no human being can tame the tongue. It is a restless plague! 8
It is a store-house of deadly poison! With it we bless our Lord 9
and Father, and with it we curse men who are made *in God's
likeness!* From the very same mouth come blessings and 10
curses! It is not right, my Brothers, that this should be so.
Does a spring give both good and bad water from the same 11
source? Can a fig tree bear olives, my Brothers? or a vine 12
bear figs? No; nor can a brackish well give good water.

Where are the wise and intelligent men among you? Let 13
them show that their actions are the outcome of a life lived in
the humility of true wisdom. But while you harbour envy and 14
bitterness and a spirit of rivalry in your minds, do not assert
your superiority over or give the lie to the Truth. That is not 15
the wisdom which comes from above; it is earthly, animal, and
devilish. For where envy and rivalry exist, there you will also 16
find disorder and all kinds of mean actions. But the wisdom 17
from above is, before anything else, pure. Beyond that, it is
peace-loving, gentle, open to conviction, rich in compassion
and good deeds, and free from partiality and insincerity. And 18
righteousness, which is the fruit of this wisdom, is the crop
that is sown in a peaceful life and which will be harvested by
those who work for peace.

What is the cause of the fighting and quarreling that goes 1
on among you? Is it not to be found in the passions which
struggle for the mastery in your bodies? You crave for some- 2
thing and do not get it. You commit murder and try your

[9] *Gen.* 1. 26.

utmost to secure the thing and yet you cannot do so. You quarrel and fight. You do not get what you want because you do not ask. When you ask, you do not get it, because you ask for 3
a wrong purpose—to spend what you get upon your pleasures.
You unfaithful people! Do you not know that to be friends 4
with the world means to be at enmity with God? Therefore anyone who chooses to be friends with the world makes himself an enemy to God. Do you suppose there is no meaning in 5
the passage of Scripture which asks—'Is envy to result from the longings of the Spirit which God has implanted within you?' No; *the help* which God *gives* is too great for that; and 6
that is why it is said—'*God is opposed to the haughty, but gives help to the humble.*' Therefore submit to God; but resist 7
the Devil, and he will flee from you. Draw near to God, and 8
he will draw near to you. Make your hands clean, you sinners; and your hearts pure, you vacillating men! Grieve, 9
mourn, and lament! Your laughter must be turned into mourning, and your happiness into gloom! Humble your- 10
selves before the Lord, and he will exalt you.

Do not disparage one another, Brothers. Those who dis- 11
parage their Brothers, or pass judgement on their Brothers, disparage the Law and pass judgement on the Law. But if you pass judgement on the Law, you are not obeying it, but judging it. There is only one Lawgiver and Judge—he who has 12
the power both to save and to destroy. But who are you who pass judgement on your neighbour?

Listen to me, you who say 'To-day or to-morrow we will go 13
to such and such a town, spend a year there, and trade and make money,' and yet you do not even know what your life will 14
be like to-morrow! You are, as it were, a mist appearing for a little while and then disappearing. Instead of that, you ought 15
to say 'God willing, we shall do so and so, if we are alive.' But 16
as it is, you pride yourselves on your presumption, though all such pride is wicked. Therefore those who know how to do 17
right and fail to do it—why, that is sin in them!

Listen to me, you rich men, weep and wail for the miseries 1 **5**
that are coming upon you! Your riches have wasted away, 2
and your clothes have become moth-eaten. Your gold and 3
silver are rusted; and the rust on them shall be evidence against you, and shall eat into your very flesh. You *have heaped up wealth* in these last days—you will find that you have heaped up a *fire!* I tell you, the *wages* of the labourers who mowed your 4
fields, which *you* have been fraudulently keeping back, are *crying to Heaven*, and the protests of your reapers have reached *the ears of the Lord of Hosts!* You have lived on earth a life of 5

[6] *Prov.* 3. 34. [3] *Prov.* 16. 27. [4] *Deut.* 24. 15, 17; *Mal.* 3. 5; *Isa.* 5. 9.

extravagance and luxury; you have indulged your fancies *in a time of bloodshed.* You have condemned, you have murdered, 6
the Righteous One! Must he not *be against* you?

V.—Concluding Exhortations.

Be patient, then, Brothers, till the Coming of the Lord. 7
Even a farmer has to wait for the crop so precious to him.
watching over it patiently, till it has had *the spring and summer rains.* And you must be patient also, and not be discouraged; 8
for the Lord's Coming is near. Do not make complaints 9
against one another, Brothers, or judgement will be passed upon you. The Judge is already standing at the door!
Brothers, as an example of the patient endurance of suffering, 10
take the Prophets who spoke in the Name of the Lord. *We* 11
call those who displayed such endurance happy! You have heard, too, of Job's endurance, and have seen what was the Lord's purpose in it all, for *the Lord is full of pity and compassion.*

Above all things, my Brothers, never take an oath, either by 12
heaven, or by earth, or by anything else. Let your 'Yes' mean yes and your 'No' mean no, so that you may escape condemnation.

When any one of you is in trouble, let him pray; when any 13
one feels cheerful, let him sing hymns. When any one of you 14
is ill, let him send for the Officers of the Church, and let them pray over him, after anointing him with oil in the Name of the Lord. The prayer offered in faith will save the man who is 15
sick, and the Lord will restore him to health. And if he has committed sins, he will be forgiven. So confess your sins to 16
one another and pray for one another, that you may be cured. The earnest prayer of a good man can do much. Elijah was only 17
a man like ourselves, but when he prayed fervently that it might not rain, no rain fell upon the land for three years and a half.
And when he prayed again, the clouds brought rain, and the 18
land bore crops. My Brothers, should any one of you 19
be led astray from the Truth, and some one bring him back again, you may be sure that the man who brings a sinner back 20
from his mistaken ways will both save his soul from Death, and *throw a veil over* countless *sins.*

5 *Jer.* 12. 3. 7 *Deut.* 11. 14. 11 *Dan.* 12. 12; *Ps.* 103. 8. 20 *Prov.* 10. 12.

FROM JOHN—I.

THE FIRST LETTER OF ST. JOHN.

PROBABLY WRITTEN AT EPHESUS AFTER 70 A.D.

THIS Letter was apparently written by the author of 'The Good News according to John', who, himself an eye-witness of the life of the Christ, is here giving his Apostolic judgement on questions of the day.

It is more of a Homily than a Letter, and was possibly intended to circulate among the Churches of Asia Minor. It is probable that it was written after the fall of Jerusalem and at a time when the Second Coming of the Christ appeared imminent (2. 18).

FROM
JOHN—I.

I.—Introduction.

Our subject is that which was in existence at the Beginning, 1 **1**
that which we have heard, that which we have seen with our
own eyes, that which we watched and touched—it treats
of the Word who is the Life. That Life was actually made 2
visible, and we have seen, and now bear our testimony to, and
tell you of, that enduring Life, which was with the Father and
was then made visible to us. It is, we repeat, of what we have 3
seen and heard that we have to tell you, so that you may have
fellowship with us. Yes, and fellowship with us means fellow-
ship with the Father and with his Son, Jesus Christ! And the 4
object that we have in writing to you is that nothing may be
wanting to complete our happiness.

II.—The Apostle's Message.

This then is the Message that we have heard from Jesus 5
Christ and now tell to you—'God is Light, and Darkness has
no place at all in him.'
If we say that we have fellowship with him, while we still 6
live on in the Dark, we are liars, and we are not acting up to
the Truth. But if our lives are lived in the Light, as God 7
himself is in the Light, we have fellowship with one another,
and the sacrifice of Jesus, God's Son, purifies us from every
sin. If we say that there is nothing sinful in us, we 8
are deceiving ourselves, and the Truth has no place in us;
while if we confess our sins, God, just and true as he is, will 9
forgive us our sins and purify us from all that is bad.
If we say that we have not sinned, we are making God a liar, 10
and his Message has no place in us.
My Children, I am writing to you to keep you from sinning; 1 **2**
but if any one should sin, we have Jesus Christ, who is
righteous, to plead for us with the Father, and he is himself 2
the atoning sacrifice for our sins—and not for ours only, but
for those of the whole world besides. This is how we 3
can tell whether we know him—by our laying his commands

to heart. Those who say 'I know Jesus,' and yet do not lay 4
his commands to heart, are liars, and the Truth has no place
in them; while in all who lay his Message to heart the love 5
of God has truly reached perfection. This is how we
can tell whether we are in union with Christ—Those who 6
declare that they are always in union with him are bound
themselves to live as he lived.

Dear friends, it is no new command that I am writing to 7
you, but an old one, which you have had from the first. That
old command is identical with the Message which you re-
ceived. Yet, from another point of view, it is a new Command 8
that I am writing to you—a thing which is manifest in Christ's
life and in your own; for the Darkness is passing away and
the true Light already shining.

Those who say that they are in the Light, and yet hate 9
their Brothers, are in Darkness to this very hour. Those who 10
love their Brothers are always in the Light, and there is
nothing within them to cause them to stumble; while those 11
who hate their Brothers are in Darkness, and are living in
Darkness, and do not know where they are going, because the
Darkness prevents their seeing.

I am writing, Children, to you, because your sins have been 12
forgiven you for Christ's sake. I am writing, Fathers, to you, 13
because you know him who was at the Beginning. I am
writing, Young Men, to you, because you have mastered the
Evil One. I write, Children, to you, because you know the
Father. I write, Fathers, to you, because you know him who 14
was at the Beginning. I write, Young Men, to you, because
you are strong, and God's Message is always in your thoughts,
and you have mastered the Evil One. Do not love the 15
world or what the world has to offer. In any one who loves
the world there is no love for the Father; for all that the 16
world has to offer—the things that our bodies crave for, the
things that our eyes crave for, and a pretentious life—has its
source, not in the Father, but in the world. And the world 17
with its cravings is passing away, but those who do God's will
live for ever.

III.—Warnings against Anti-Christ.

My Children, these are the last days. You were told that 18
an Anti-Christ was coming, and many Anti-Christs have arisen
already. From this we may learn that these are the last days.
Though they started from us, they did not really belong to us; 19
for had they really belonged to us, they would have remained
among us. They left us that it might be made clear that they
do not, any of them, belong to us. You Christians, however, 20
have been consecrated by the Holy One. You all know——But 21

I need not say that, for I am not writing to you because you do not know the Truth, but because you do know it, and because nothing false can come from the Truth.

Who is a liar, if it is not the man that rejects Jesus as the Christ? I will tell you who the Anti-Christ is—the man who rejects the Father and the Son. All who reject the Son have not found the Father either, while those who acknowledge the Son have found the Father also. As for yourselves, let what you were told at the first be always in your thoughts. If it is, you yourselves will be always in union, not only with the Son, but with the Father. And what he himself promised us is this—enduring Life!

When I write to you in this way, I am thinking of those who are leading you astray. As for you, you still retain in your hearts the consecration which you received from the Christ. You are, therefore, in no need of any one to teach you; but since you are taught about everything by his consecration, and since that is a real consecration, and no sham, then remain always in union with him, as he taught you to do. And so, my Children, I repeat, remain always in union with Christ, so that, if he should appear, our confidence may not fail us, and we may not be ashamed to face him at his coming. If you know him to be righteous, you may also be sure that every one who does what is right has derived his Life from him.

IV.—The Privileges and Duties of the Sons of God.

Think what love the Father has shown us in allowing us to be called 'God's Children'; as indeed we are. The reason why the world does not know what we are is because it has not learnt to know him. Dear friends, we are God's Children now; what we shall be in the future has not yet been revealed. What we do know is that, if it should be revealed, we shall be like Christ; because we shall see him as he really is. And every one who has this hope in regard to Christ tries to make himself pure—pure as Christ is.

Every one who acts sinfully is also acting in defiance of Law; sin is defiance of Law. You know that Christ appeared in order to take away our sins, and that in him Sin has no place. No one who remains always in union with him lives in sin; no one who lives in sin has ever really seen him or learnt to know him. My Children, do not let any one lead you astray; those who do what is right are righteous—righteous as Christ is. Those who act sinfully belong to the Devil, for the Devil has sinned from the first. The object for which the Son of God appeared was that he might undo the Devil's work.

No one who has derived his Life from God acts sinfully, because God's very nature is always within him; and he cannot

live in sin, because he has derived his Life from God. It is by 10
this that God's Children are distinguished from the Children
of the Devil—No one who fails to do right belongs to God,
nor do they who fail to love their Brothers. For this is the 11
Message which we were told at the first—'Love one another.'
We must not be like Cain who belonged to the Evil One, and 12
killed his brother. And why was it that he killed him? It
was because his life was bad while his brother's was good.

Do not wonder, Brothers, at the world's hating you. 13
We, for our part, know that we have passed out of Death 14
into Life just because we love our Brothers. Any one who
does not love remains in a state of Death. Every one who 15
hates his Brother is really a murderer; and you know that no
murderer has enduring Life within him.

We have learnt what love is from this—that Christ gave up 16
his life on our behalf. Therefore we also ought to give up our
lives on behalf of our Brothers. But if any one has worldly 17
possessions, and yet looks on while his Brother is in want, and
steels his heart against him, how can it be true of him that he
has the love of God within him? My Children, do not let 18
our love be mere words, or end in talk; let it be real and true.

In this way we shall find that we are on the side of the Truth; 19
and so we shall satisfy ourselves in God's sight, that if our con- 20
science should find fault with us, still God is greater than our
conscience and finds out everything. Dear friends, if 21
our conscience should find no fault with us, then we approach
God with confidence, and receive from him whatever we ask 22
for, because we are laying his commands to heart, and are doing
what is pleasing in his sight. His Command is this—that we 23
should put our trust in his Son, Jesus Christ, and love one
another, in accordance with the Command that he gave us.
And those who lay his commands to heart continue in union 24
with Christ, and Christ with them. And we may assure our-
selves that Christ continues in union with us by this—from our
possession of the Spirit which he gave us.

V.—True and False Inspiration contrasted.

Dear friends, do not trust every inspiration, but test each in- 1
spiration, to see whether it proceeds from God; because many
pretended Prophets have gone out into the world.

Here is the way in which to recognize the inspiration of 2
God—All inspiration that acknowledges Jesus Christ, as having
come with our human nature, is from God; while all inspiration 3
that will not acknowledge Jesus is not inspiration from God.
It is the inspiration of the Anti-Christ; you have heard that it
was to come, and it is now already in the world.

You, my Children, belong to God, and you have successfully 4

resisted such men as these, because he who inspires your life
is greater than he who inspires that of the world. Those men 5
belong to the world; and therefore they speak as the world
speaks, and the world listens to them. We, however, belong 6
to God. All who learn to know God listen to us, and those
who do not belong to God do not listen to us. By that we may
distinguish the inspiration that leads to the Truth from the
inspiration that leads to Error.

VI.—Love of God and Love of Man.

Dear friends, let us love one another, because Love comes 7
from God; and all who love have derived their Life from God
and are learning to know him. Those who do not love have not 8
learnt to know God; for God is Love. God's love was 9
revealed among us by his sending his only Son into the world,
that we might find Life through him. The love is seen in 10
this—not in our having loved God, but in his loving us and
sending his Son to be an atoning sacrifice for our sins.

Dear friends, since God loved us like this, we, surely, ought 11
to love one another. No human eyes have ever seen God; 12
yet if we love one another, God is living in union with us, and
his love attains its perfection in us. We may know that we 13
are living in union with him, and he with us, by this—by his
having given us some measure of his Spirit. Further, 14
our eyes have seen—and we are testifying to the fact—that the
Father has sent the Son to be the Saviour of the world. Who- 15
ever acknowledges Jesus Christ as the Son of God—God is
living in union with that man, and he with God. Further 16
still, we have learnt to know, and have accepted as a fact, the
love with which God regards us.

God is Love; and all who are living in a spirit of love are
living in union with God, and God with them. It is in 17
this that the perfection which love has attained with us is
seen—so that we may have confidence on the Day of
Judgement—in our being, even in this world, what Christ him-
self is. There is no fear in love. On the contrary, love, when 18
perfect, drives out fear, for fear implies punishment, and those
who feel fear have not attained to perfect love. We 19
love, because God first loved us. If a man says that he loves 20
God, and yet hates his Brother, he is a liar; for if a man does
not love his Brother whom he has seen, he cannot possibly love
God whom he has not seen. Indeed, we have this Command 21
from God—'Those who love God must also love their Brothers.'

VII.—Christian Love, Faith, and Life.

Every one who believes Jesus to be the Christ has God for 1 5
his Father; and every one who loves the Father loves his

Children also. We may know that we love God's Children 2
when we love God and carry out his commands. For to love 3
God is to lay his commands to heart; and indeed his com-
mands are not burdensome, because all that has derived its 4
Life from God masters the world. This is the power that has
mastered the world—our faith! Who are they that master the 5
world except those who believe that Jesus is the Son of God?

He it is whose Coming was attested by means of 6
Water and Blood—Jesus Christ himself; not by Water only,
but by Water and by Blood. The Spirit also bears testimony,
and the Spirit is Truth itself. There is a three-fold testimony— 8
that of the Spirit, the Water, and the Blood—and these three
are at one. We accept the testimony of men, but God's testi- 9
mony is stronger still. For it is this—that he has already
borne his testimony about his Son. Those who believe in the 10
Son of God have that testimony within themselves. Those who
do not believe God have made him a liar, by refusing to
believe in that testimony which God has borne about his Son.
That testimony consists in the fact that God gave us enduring 11
Life, and that this Life is to be found in his Son. Those who 12
find the Son find Life, while those who fail to find the Son of
God fail also to find Life.

I am writing all this to you, that you may know that you have 13
found enduring Life—all of you, that is, who believe in the Son
of God. And this is the confidence with which we approach 14
him, that whenever we ask anything that is in accordance with
his will, he is listening to us. Then, if we know that he is 15
listening to us—whatever we ask—we know that we have
gained the requests which we have made to him. If any 16
one sees his Brother committing some sin that is not a deadly
sin, he will pray for him, and so will be the means of giving
him Life—I am speaking only of those whose sin is not deadly.
There is such a thing as deadly sin; in that case I do not say
that a man should pray. Every wrong action is a sin, and 17
there is sin that is not deadly.

We know that no one who has derived his Life from God 18
lives in sin. On the contrary, those who have derived their
Life from God keep the thought of God in their minds, and
then the Evil One does not touch them. We know that we 19
belong to God, while all the world is under the influence of the
Evil One. We know, too, that the Son of God has come among 20
us, and has given us discernment to recognize the True God;
and we are in union with the True God by our union with his
Son, Jesus Christ. He is the True God and he is enduring
Life. My Children, guard yourselves against false ideas 21
of God.

FROM PETER—I.

A LETTER TO THE CHRISTIANS OF ASIA MINOR.

(KNOWN AS THE FIRST LETTER OF ST. PETER).

PROBABLY WRITTEN FROM ROME BETWEEN 65 AND 68 A.D.

THIS Letter was evidently written at a time when the Christians throughout Asia Minor were suffering from calumny and persecution. Such hints as we get from it of their sufferings (2. 12 ; 3. 16 ; 4. 4, 14 and 1. 6, 7 ; 3. 14—17 ; 4. 12—19) fit in well with the accounts, obtainable from other sources, of the persecution of Christians that broke out under the Emperor Nero in 64 A.D., and spread all over the Roman Empire. The object of the Letter is to give encouragement under persecution ; and those to whom it is addressed probably included Christians of heathen, as well as of Jewish, birth (1. 21 ; 2. 10 ; 3. 6).

FROM
PETER—I.

I.—Greeting.

From Peter, an Apostle of Jesus Christ, 1 1
To those of the Chosen People who are living abroad, scattered throughout Pontus, Galatia, Cappadocia, Roman Asia, and Bithynia, and whose place among the Chosen People is in accordance with the foreknowledge of God the Father, is accompanied by the consecration of the Spirit, and is given you that you may learn obedience, and may be sprinkled with the purifying blood of Jesus Christ. 2
May God bless you more and more, and give you still greater peace.

II.—Christian Salvation.

Praise be to the God and Father of Jesus Christ, our Lord, 3
who, through the resurrection of Jesus Christ from the dead, has, in his great mercy, given us a new Life of undying hope, so that we may share in that imperishable, stainless, and 4
unfading inheritance which is reserved for you in Heaven— 5
for you who, through your faith, are being safely guarded by the power of God, so that you may attain to a Salvation which is ready to be revealed in the last days. At the thought of this you are full of exultation, though now (if it has been necessary) you have suffered for a time from various trials. And you have suffered thus in order that 7
the genuineness of your faith—a thing far more precious than gold, which is perishable, but yet has to be tested by fire—may bring you praise and glory and honour at the Appearing of Jesus Christ. You have never seen him, and yet 8
you love him. And though you do not even now see him, yet you believe in him and exult with a triumphant happiness too great for words, as you receive the reward of your faith in 9
the Salvation of your souls! It was to this Salvation that the 10
Prophets, whose theme was the blessings intended for you,

directed their inquiries and researches. They were searching 11
to find out what they could about the time to which the
Spirit of Christ within them was pointing, when foretelling
the sufferings which would befall Christ and the glories which
would follow. And it was revealed to them that it was not 12
for themselves, but for you, that they were acting as Ministers
of the truths which have now been told you, with the help
of the Spirit sent from Heaven, by those who have brought
you the Good News. They are truths into which even angels
are longing to look.

III.—Practical Exhortations.

Therefore brace up your minds, and exercise the strictest 13
self-control, and fix your hopes on the blessings that are
coming for you at the Appearing of Jesus Christ. Be like 14
obedient children; do not let your lives be shaped by the
passions which once swayed you in the days of your ignorance,
but in your whole life show yourselves to be holy, after the 15
pattern of the Holy One from whom you received your Call.
For Scripture says—"*You shall be holy, because I am holy.*" And 16,
since *you call* him '*Father*,' who judges every one impartially
by what they have done, let reverence be the spirit of your
lives during your stay here. For you know that it was *not* by 18
such perishable things as *silver* and gold that *you were ransomed*
from the aimless life in which you were brought up, but by 19
the precious blood of Christ, who was sacrificed like a lamb,
unblemished and spotless. He was, indeed, destined for this 20
before the beginning of the world, but he has been revealed
in these last days for the sake of you who, through him, are 21
faithful to God who raised him from the dead and gave him
honour, so that your faith and hope are now in God.

By your obedience to the Truth you have purified your 22
lives, so that there is now growing up among you a genuine
brotherly affection. Therefore love one another earnestly
with all your hearts. Your new Life came from an im- 23
perishable, not a perishable, source, at the word of the *Ever-*
living God. For— 24

"*The life of all men is like grass,*
And all its splendour is like the flower of the grass.
The grass fades,
Its flower falls,
But the words of the Lord live for ever." 25

And these are the words of the *Good News* which has been
told to you. Free yourselves, then, from all malice, 1
from all deceitfulness, from insincerity, from jealous feelings,
and from every approach to slander. Like newly born infants, 2

16 *Lev.* 11. 44; 19. 2; 20. 7. 17 *Jer.* 3. 19. 18 *Isa.* 52. 3. 23 *Dan.* 6. 26.
24—25 *Isa.* 40. 6—9.

crave for pure spiritual milk, so that you may be enabled by it to grow till you attain Salvation—since *you have found by experience* 3
the kindness of the Lord. Come to Christ, then, as to a living *stone,* 4
rejected, it is true, by men, but in God's eyes *choice* and
precious; and as living stones, build yourselves up to form a 5
spiritual House for a consecrated Priesthood, for the offering
of spiritual sacrifices that will be acceptable to God through
Jesus Christ. For there is a passage of Scripture that runs— 6

> "*See, I am placing in Zion a choice and precious corner-stone;*
> *And those who believe in him shall never be ashamed.*"

It is to you who believe in him that he is precious, but to those 7
who do not he is '*a stone which, though rejected by the builders,*
has now itself become the corner-stone, and *a stone which will prove* 8
a stumbling-block and a rock over which people will trip.' They
stumble because they do not accept the Message. This was
the fate destined for them. You, however, are a *chosen race,* 9
a royal priesthood, a consecrated nation, God's own People, entrusted
with the proclamation of the goodness of him who called you out
of Darkness into his wonderful Light. Once you were *not a* 10
people at all, but now you are *God's People;* once you *had found*
no mercy, now you *have found mercy.*

Dear friends, I urge you, *as pilgrims and strangers upon earth,* 11
to refrain from indulging the cravings of your earthly nature,
for they make war upon the soul. Keep your daily life among 12
the heathen strictly upright, so that, whenever they speak
against you as evil-doers, they may learn, as they watch you,
from the uprightness of your conduct, to praise God *at the time*
when he shall visit them.

Submit to all human institutions for the Lord's sake, alike to 13
the king as the supreme authority, and to governors as the 14
men sent by him to punish evil-doers and commend those
who do right. For God's will is this—that you should 15
silence the ignorance of foolish people by doing what is right.
You are free men; yet do not use your freedom as a cloak for 16
wickedness, but remember that you are God's servants. Show 17
deference to every one. Be loving to the whole Brotherhood,
reverent to God, deferential to *the king.*

Those of you who are domestic servants should always be 18
submissive and respectful to their masters, not only to those
who are good and considerate, but also to those who are
unfair. For it is a beautiful thing when, as a matter of 19
conscience before God, a man who is suffering unjustly bears

3 *Ps.* 34. 8. 4—7 *Ps.* 118. 22; *Isa.* 28. 16. 8 *Isa.* 8. 14, 15. 9 *Isa.* 43. 20—21; *Exod.* 19. 5—6. 10 *Hos.* 1. 6—9; 2. 1, 23. 11 *Ps.* 39. 12. 12 *Isa.* 10. 3. 17 *Prov.* 24. 21.

his troubles patiently. What credit can you claim when you 20
do wrong and take your punishment for it patiently? But on
the other hand, if, when you are doing right, you take your
sufferings patiently, that is beautiful in God's eyes. Why, it 21
was to this that you were called! For Christ, too, suffered—
suffered on your behalf—and left you an example, so that you
should follow in his steps. He *never did wrong, nor was anything* 22
deceitful ever heard from his lips. He was abused, but he did 23
not answer back; he suffered, but he did not threaten; he
entrusted himself to him whose judgements are just. *He* 24
himself carried our *sins* in his own person to the cross, so that
we might die to our sins, and live for righteousness. His
bruising was your healing. Once you were *straying like sheep,* 25
but now you have returned to the Shepherd and Guardian of
your souls.

So again, you married women should submit to your hus- 1
bands, in order that if a man rejects the Message, he may,
without a word being said, be won over, through the conduct
of his wife, by watching her submissive and blameless conduct. 2
A woman's attractions should not depend on such external 3
things as the arrangement of her hair, the jewellery she
wears, or the style of her dress, but upon her inner life—the 4
imperishable beauty of a quiet and gentle spirit; for this is
very precious in God's sight. That was how those holy 5
women of old, who placed their hopes in God, made them-
selves attractive. They submitted to their husbands; as, for 6
example, Sarah, who obeyed Abraham, and called him *master.*
And you are her true children, as long as you live good lives,
and *show no fear.*

Again, you married men should live in the proper relation 7
with your wives, showing consideration for a woman's sex
as weaker than your own, and not forgetting that you share
with them in the gift of Life. Then you will be able to pray
without hindrance.

Lastly, you should all be united, sympathetic, full of brotherly 8
love, kind-hearted, and humble-minded. You should never 9
return evil for evil, or abuse for abuse, but always a blessing
instead. It was for this that you received your Call—to
obtain a blessing!

" *He who would enjoy life* 10
And experience happy days—
Let him keep his tongue from evil
And his lips from deceitful words,
Let him turn from evil and do good, 11
Let him seek for peace and follow after it;
For the eyes of the Lord are on the upright, 12
And his ears are attentive to their prayers,
But the Lord frowns upon those who do wrong."

22—25 *Isa.* 53. 5—12. 6 *Gen.* 18. 12; *Prov.* 3. 25. 10—12 *Ps.* 34. 12—16.

Who, indeed, is there to harm you, if you prove yourselves 13
eager for what is good? Yet even if you should suffer for 14
the right, count yourselves happy! *Do not let man frighten you; and do not allow yourselves to be distressed. Reverence* the 15
Christ *as Lord* in your hearts; and always be ready to give an answer to any one who asks your reason for the hope that you cherish, but give it calmly and respectfully. Keep your 16
consciences clear, so that, whenever you are abused, those who vilify your good and Christian conduct may be put to shame. It is better that you should suffer, if that should be 17
God's will, for doing right, than for doing wrong. For Christ 18
himself died to atone for sins once for all—the good on behalf of the bad—so that he might bring you to God. His body died, but his spirit rose to new Life. And it was then 19
that he went and preached to the imprisoned spirits, who 20
had once been disobedient, at the time when God patiently waited, in the days of Noah, while the ark was being prepared; in which some few lives, eight in all, were saved by means of water. And baptism, which this foreshadowed, 21
now saves you—not the mere cleansing of the body, but the search of a clear conscience after God. And your Salvation is brought about by the resurrection of Jesus Christ, who has 22
gone into Heaven, and is now *at God's right hand*, where angelic Beings of every rank yield submission to him.

Since, then, Christ suffered in our earthly nature, arm your- 1 **4**
selves with the same resolve as he did. Those who suffer through their earthly nature have done with sins, and so will 2
live the rest of their earthly lives guided, not by man's desires, but by the will of God. Surely you have spent enough time 3
in the past living as the heathen delight to live. For your path has lain among scenes of debauchery, licentiousness, drunkenness, revelry, hard-drinking, and wicked idolatry. In 4
these things people are astonished at your not running to the same extremes of profligacy as they do; and they abuse you for it. But they will have to answer for their conduct to him 5
who is prepared to judge both the living and the dead. (This 6
was why the Good News was told even to the dead—that though their earthly nature will be judged, as must be with men, their spirits should live as God himself lives).

However, the end of everything is near. Therefore exer- 7
cise self-restraint and watchfulness, to help you to pray. Above all things, let your love for one another be very 8
earnest, for *Love throws a veil over* countless *sins*. Never 9
grudge hospitality to one another. Use in mutual service 10
such gifts as you have each received, dispensing faithfully God's many-sided generosity. If any one has to speak, let 11
him speak as an oracle of God. If any one has to act as an

14—15 *Isa.* 8. 12—13. 22 *Ps.* 110. 1. 8 *Prov.* 10. 12 (Hebrew).

Assistant-Officer, let him do so in reliance on the power which God supplies; so that in everything God may be honoured through Jesus Christ—to whom be ascribed all honour and might for ever and ever. Amen.

IV.—Christians must be prepared for Suffering.

Dear friends, do not be astonished at the fiery trials that 12
are befalling you to test you, as though something strange
were happening to you, but be glad if you are to any extent 13
sharing the sufferings of the Christ—so that, when the time
comes for the manifestation of his Glory, you may be glad and
rejoice. If *you are reviled* for bearing the name of *Christ*, count 14
yourselves happy! For the divine Glory and *the Spirit of God*
are *resting upon* you. None of you, of course, must suffer 15
as a murderer, or a thief, or criminal in other ways, or
as a meddlesome busybody. But if a man suffers for 16
being a Christian, do not let him be ashamed of it; let him
under that name bring honour to God. For the time has 17
come for punishment *to begin with the House* of God; and if it
begins with us, what will be the end of those who reject God's
Good News? If *a good man is only saved with difficulty,* 18
what will become of the godless and the sinful? Therefore, I say, 19
let those who suffer, because God wills it so, commit their
lives into the hands of a faithful Creator, and persevere in
doing right.

V.—Special and General Exhortations.

As for the older men among you, who are Officers of the 1
Church, I, their fellow-Officer, and a witness to the sufferings
of the Christ, who shall also share in the glory that is to be
revealed—I urge you to be true shepherds of the flock of God 2
among you, not because you are compelled, but of your own
free will; not from a base love of gain, but with a ready
spirit; not as lords of your charges, but as examples to your 3
flock. Then, when the Chief Shepherd appears, you will 4
win no fading wreath, but a crown of glory. So again, 5
the younger men among you should show deference to the
older. And all of you should behave with humility
towards one another, for *God opposes the proud, but helps the humble.*

Humble yourselves, therefore, under the mighty hand of 6

14 *Ps.* 89. 50—51; *Isa.* 11. 2. 17 *Ezek.* 9. 6. 18 *Prov.* 11. 31. 5 *Prov.* 3. 34.

God, so that he may exalt you in his good time. *Throw* all 7
your anxieties upon him, for he makes you his care.
Exercise self-control, and be watchful. Your opponent, the 8
Devil, like a roaring lion, is prowling about eager to devour
you. Stand firm against him, strong in your faith; knowing, 9
as you do, that the very same sufferings as you are undergoing
are being laid upon the world-wide Christian Brotherhood.
God from whom all help comes, and who called you, 10
by your union with Christ, into his enduring glory, will, when
you have suffered for a little while, himself perfect, establish,
and strengthen you. To him be ascribed dominion for ever. 11
Amen.

VI.—Messages and Blessing.

I have been writing to you briefly by the hand of Silas, 12
our true-hearted Brother (for so I reckon him), that I may
encourage you, and bear my testimony that what I have
written contains the truth about the love of God. On that
take your stand. Your sister-Church in 'Babylon' 13
sends you good wishes, and so does Mark, who is as a son to
me. Greet one another with the kiss of love. 14

May God bless all you who are in union with Christ.

[7] *Ps.* 55. 22.

FROM PETER—II.

A LETTER TO CHRISTIAN PEOPLE.

(KNOWN AS THE SECOND LETTER OF ST. PETER).

[DATE AND PLACE OF WRITING UNCERTAIN.]

THIS Letter is addressed to Christians in general, and is mainly directed against the separation of Christianity from a holy life. It also contains an assertion of the certainty of the 'Second Coming' of the Christ, though at a time which might still be far off according to human reckoning. The resemblances of this Letter to the 'Letter of St. Jude,' and to the writings of the Jewish historian Josephus, are most remarkable.

FROM
PETER—II.

I.—Greeting and Exhortation.

To those to whom, in the righteousness of our God and our Saviour Jesus Christ, there has been given faith as precious as our own, 1 1

From Simon Peter, a servant and an Apostle of Jesus Christ.

May you find still fuller blessing and peace in an ever-increasing knowledge of God and Jesus, our Lord. 2

For his divine power has given us everything that is necessary for Life and for true religion, through an increasing knowledge of him whose Call drew us by the attraction of his glory and goodness. In this way he has given all that we prized as the greatest of his promised gifts, in order that by their help you might come to share in the divine nature, now that you have escaped from the corrupting influences in the world, which work through our passions. And for this very reason take every care to see that your faith is not severed from a good life, or goodness from knowledge, or knowledge from self-control, or self-control from endurance, or endurance from devoutness, or devoutness from brotherly affection. For when these virtues are yours in abundance, they prevent your being indifferent to, or destitute of, a fuller knowledge of Jesus Christ, our Lord. Surely the man who has not these virtues is shortsighted even to blindness, and has forgotten that he has been purified from his sins of the past. Therefore, Brothers, spare no effort to put God's Call and Choice of you beyond all doubt; for if you do this, there is no fear of your ever falling. Indeed you will thus have a triumphant admission into the enduring Kingdom of our Lord and Saviour, Jesus Christ. 3 4 5 6 7 8 9 10 11

II.—The Transfiguration a Ground for the Assertion of the 'Second Coming' of the Christ.

I shall, therefore, always be ready to remind you of all 12
this, even though you know it now and are firmly established
in the Truth as you now know it. But I think it my duty, as long 13
as I live in the tent of my body, to rouse you by awakening
memories of the past; for I know that the time for this 14
'tent' of mine to be put away is soon coming, as Jesus Christ,
our Master, himself assured me. So I will do my best to 15
enable you, at any time after my departure, to call these truths
to mind. For it was not by following cleverly devised stories 16
that we were able to tell you of the Coming in power of Jesus
Christ, our Lord, but because we were permitted to be eye-
witnesses of his majesty. For he received glory and honour 17
from God the Father, when from the Glory of the Divine
Majesty there were borne to his ears such significant words as
these—"This is my Son, my beloved, in whom I delight."
These were the words that we heard, borne to our ears from 18
Heaven, when we were with him on that Sacred Mountain.
And still stronger is the assurance that we have in the teaching 19
of the Prophets; to which you will do well to pay attention,
as you would to the light of a lamp in a gloomy place, until
the Day dawns and the Morning Star rises in your hearts.
First be clear on this point:—There is no prophetic teaching 20
in Scripture that can be interpreted by man's unaided reason;
for no prophetic teaching ever came at a man's wish, but the 21
Prophets were moved by the holy Spirit, and so spoke at the
prompting of God, mere men though they were.

III.—Warning against the Separation of Christianity from holy Living.

But there were pretended prophets also in the nation, just 1 2
as there will be pretended teachers among you. These men
will be the secret cause of divisions that will end in Ruin.
They will disown even the Lord who bought them, and so
bring speedy Ruin upon themselves. There will be many, too, 2
who will follow their licentious courses, *and so cause* the Way
of the Truth *to be maligned.* In their coveteousness they 3
will try to make you a source of profit by their fabrications;
but for a long time past their Sentence has not been standing
idle, nor their Ruin slumbering. Remember, God did not 4
spare angels when they had sinned, but sent them down to
Tartarus, to be chained in 'darkness' and kept under guard

[2] *Isa.* 52. 5. [4] *Enoch* 10. 6, 13

in readiness for their 'trial.' Nor did he spare the world of 5
old, though he preserved Noah, the Preacher of Righteous-
ness, and seven others, when he brought a flood upon the
godless world. He condemned the cities of Sodom and 6
Gomorrah and reduced them to ashes, holding them up as a
warning to the godless of what was in store for them;
but he rescued righteous Lot, whose heart was vexed by the 7
wanton licentiousness of his neighbours. For, from what he 8
saw and heard of them, living, as he did, a righteous life
among them, day after day, Lot's righteous soul was tortured
by their wicked doings. The Lord, therefore, knows how to 9
rescue the religious from temptation, and to keep the wicked,
who are even now suffering punishment, in readiness for
'the Day of Judgement'—especially those who obey the 10
promptings of their earthly nature, indulging their polluting
passions and despising all control. Audacious and self-willed,
they feel no awe of the Great, but actually speak in condem- 11
nation of them, even in cases where Angels, their superiors in
strength and power, avoid speaking evil and bringing ac-
cusations before the Lord. These men, however, like animals 12
who have no reason and whose very nature shows them to
have been made to be caught and killed—these men, I say,
even speak evil of those about whom they know nothing, and
will assuredly perish through their very corruption, suffering 13
themselves as the penalty for the suffering that they have
inflicted. They think that pleasure consists in the self-
indulgence of the moment. They are a stain and a disgrace,
when they join you at your feasts and indulge in their
seductive revels. They have only eyes for adulteresses, eyes 14
that are never tired of sin; they entice persons of weak
character; their minds are trained to covet; they live under
a curse. Leaving the straight road, they have gone astray and 15
followed in the steps of Balaam, the son of Beor, who set his
heart on the reward for wrong-doing, but was rebuked for his 16
offence, for a dumb animal spoke with a human voice and
checked the prophet's madness. These men are like wells 17
without water, or mists driven before a gale; and for them
the blackest darkness is reserved. With boastful and foolish 18
talk, they appeal to the passions of men's earthly nature, and,
by their immorality, entice people who are just escaping from
those that live such misguided lives. They promise them 19
freedom, while they themselves are slaves to corrupt habits;
for a man is the slave of anything to which he gives way. If, 20
after having escaped the polluting influences of the world,
through knowing our Lord and Saviour Jesus Christ, men are
again entangled in, and give way to, these influences, their last
state has become worse than their first. It would, indeed, 21
have been better for them not to have known the Way of

[9] *Enoch* 10. 6.

Righteousness, than, after knowing it, to turn away from the holy Command delivered to them. It has been with them a true case of the proverb—'*A dog returns to what he has vomited*' and 'A sow after washing herself to her wallowing-place in the mud.' 22

IV.—A Re-assertion of the 'Second Coming' of the Christ.

This, dear friends, makes my second letter to you. In both of them I have tried, by appealing to your recollection, to arouse your better feelings. I want you to recall what was foretold by the holy Prophets, as well as the Command of our Lord and Saviour, given to you through the Apostles who brought you the Message. Recognise this fact first, that, as the age draws to an end, scoffers will come who will be led by their own passions, scoffingly asking—'What has become of his promised Coming? Ever since our fathers passed to their rest, everything remains just as it has been since the world was first created!' They wilfully choose to forget that the heavens existed long ago, and also the earth having been formed out of water and by the action of water at the bidding of God; and that by the very same means the world which then existed was destroyed in a deluge of water. But the present heavens and earth, at the same bidding, have been reserved for fire, and are being kept for the day of the judgement and destruction of the godless. 1 2 3 4 5 6 7

This one fact you must never forget, dear friends, that *to the Lord* one day is like a thousand years and *a thousand years like* one *day*. The Lord is not slow to fulfil his promise, as some people consider him slow. He is, however, patient with you, as he is unwilling that any of you should perish, but wishes all to be brought to repentance. The Day of the Lord will come like a thief. The heavens will pass away on that day with a crash, the elements will be burnt up and dissolved, and the earth and all that is in it will be disclosed. Now, as all these things are in the process of dissolution, think what kind of men you should be—what holy and religious lives you should lead, while you are waiting for and helping forward the coming of the Day of God. At its coming the *heavens* will be dissolved in fire and the elements melted by heat, but we look for *new heavens and a new earth*, where righteousness shall have its home, in fulfilment of God's promise. 8 9 10 11 12 13

Therefore, dear friends, in expectation of these things, make every effort to be found by him spotless, blameless, and at peace. You must regard our Lord's patience as your only hope of Salvation. This is what our dear Brother Paul wrote 14 15

22 *Prov.* 26. 11. 8 *Ps.* 90. 4. 12—13 *Isa.* 33. 4; 65. 17; 66. 22.

to you, with the wisdom that God gave him. It is the same in 16
all his letters. He always speaks in them about these subjects.
There are some things in them difficult to understand, which
people of no learning and of weak character twist, just as they
do all other writings, to their own ruin. You there- 17
fore, dear friends, now that you know this beforehand, must
be on your guard against being led away by the errors of
reckless people, and so lapsing from your present stedfastness.
May you continue to advance through the help and knowledge 18
of our Lord and Saviour, Jesus Christ. All glory be to him
now and for ever.

FROM JUDE.

A LETTER TO CHRISTIAN CONVERTS FROM JUDAISM.

(KNOWN AS THE LETTER OF ST. JUDE).

PERHAPS WRITTEN IN PALESTINE ABOUT 80 A.D.

THIS Letter seems to have been written by the Jude (or Judas) who was a "brother of James," and so a brother of Jesus. Neither this Judas nor his brother James, the writer of a previous Letter, were Apostles. It was, perhaps, written in Palestine; and the historical allusions in it make it likely that the Letter was addressed to Christians of Jewish origin. It is full of resemblances to 'the Second Letter of St. Peter,' and consists of a stern denunciation of those nominal Christians who were using their Christianity as a cover for an evil life.

FROM
JUDE.

I.—Greeting.

To those who, having received the Call, are dear to God the Father, and are kept in safety for Jesus Christ, 1

From Jude, the brother of James, and a servant of God the Father.

May you find an increasing measure of mercy, peace, and love. 2

II.—Warnings against the moral Corruption introduced by false Teachers.

Dear friends, I was doing my very best to write to you about our common Salvation, but I feel I must write to you at once to urge you to fight in defence of the Faith that has once for all been entrusted to the keeping of Christ's People. 3

For there have crept in among you certain godless people, whose sentence has been long since pronounced, and who make the mercy of God a ground for profligacy, and 'disown' our only 'lord' and master, Jesus 'Christ.' 4

Now I want to remind you—though you already know it all—that though the Lord delivered the People from Egypt, yet he afterwards destroyed those who refused to believe in him; 5

and that even those angels that failed to keep their own station and left their proper home have been kept by him for 'the judgement' of the Great 'Day' in everlasting 'chains' and black 'darkness.' 6

They are like Sodom and Gomorrha and the towns near them, which, as these angels did, gave themselves up to fornication, and went in search of beings of a different nature, and now stand out as a warning, undergoing, as they are, punishment by enduring fire. 7

Yet in the very 8

[4] *Enoch* 48. 11, [6] *Enoch* 10. 6, 9.

same way these men, too, cherish vain dreams, pollute our human nature, reject control, and speak disparagingly of the Great. Yet even *Michael, the Archangel,* in his dispute 9
with the Devil, when he was arguing about the body of Moses, did not venture, when pronouncing sentence, to speak in strong condemnation of him, but merely said "*The Lord rebuke you!*" But these men speak disparagingly of things 10
of which they know nothing; while they use such things as they understand by instinct (like the animals that have no reason) for their own corruption. Alas for them! They 11
walked in the steps of Cain; led astray by Balaam's love of gain, they plunged into sin; and they came to their ruin through a rebellious spirit like Korah's. These are the people 12
who are blots upon your 'Love-feasts,' when they join you at your gatherings and *provide only for themselves* without scruple. They are clouds without water, driven before the winds; they are trees that are leafless, destitute of fruit, dead through and through, torn up by the roots; they are wild sea waves, 13
foaming with their own shame; they are 'wandering stars,' for which the blackest darkness is reserved for ever.

It was for them, also, that Enoch, 'the seventh in descent 14
from Adam,' spoke these words—"See! *the Lord has come with his hosts of holy ones around him* to execute judgement upon all 15
men, and to convict all godless people of all their godless acts, which in their ungodliness they have committed, and of all the harsh words which they have spoken against him, godless sinners as they are!"

These men are always grumbling and complaining; they 16
follow where their passions lead them; they have arrogant words upon their lips; and they pay court to people only for what they can get from them.

But as for you, dear friends, you must recollect what was 17
foretold by the Apostles of our Lord, Jesus Christ—how they 18
used to say to you that as time drew to an end there would be scoffers, who would be led by their godless passions.

These are the people—animal and unspiritual—who 19
cause divisions. But you, dear friends, must build up 20
your characters on the foundation of your most holy Faith, you must pray under the guidance of the holy Spirit, and keep 21
yourselves safe within the love of God, while waiting for the mercy of our Lord, Jesus Christ, to bring you to enduring Life.

There are some to whom you must show pity because 22
they are in doubt. Save them by *dragging them out of the fire.* 23
There are others to whom you must show pity, but with caution, hating even the *clothing polluted* by their animal nature.

9 *Dan.* 12. 1; *Zech.* 3. 2. 12 *Ezek.* 34. 8. 13 *Enoch* 18. 16. 14—15 *Enoch* 59. 8; *Deut.* 33. 2; *Zech.* 14. 5. 23 *Zech.* 3. 2—4.

III.—Ascription.

To him who is able to keep you from falling, and to bring 24
you into his glorious presence, blameless and rejoicing—to 25
the one God, who is our Saviour, be ascribed, through Jesus
Christ, our Lord, glory, majesty, power, and dominion, as it
was before time began, is now, and shall be for all time to
come. Amen.

THE REVELATION.

THE REVELATION.

WRITTEN IN ASIA MINOR, NOT LONG AFTER 68 A.D.

In the later days of Jewish History the place of prophecy was taken by that form of revelation by visions which was known as an 'Apocalypse.'

'The Revelation' is the only example of an Apocalypse in the New Testament. Like all books of the kind, Jewish as well as Christian, its purpose is to encourage its readers in the belief that the ultimate triumph of their Faith is assured. In every Apocalypse the historical crisis of the day is taken as the model from which a picture is drawn of a great final catastrophe. This Apocalypse is no exception. In the Persecutions of 64 A.D. and onwards, and in the events of the reign of that Monster of Wickedness, the Emperor Nero, abundant material was found for a picture of the horrors wrought by the enemies of the Christ and of their impending final judgement.

The events of contemporaneous history are, here, as in all Apocalypses, half-hidden by the mystical shape in which they are presented. This is accounted for partly by the fact that the writers saw that the solemnity of their revelations was enhanced by their mystery, and partly by the fact that it was not safe to indicate with too great clearness the hostile Authorities of the day. (Thus, for example, in this Book, the name of the Emperor Nero is veiled under the symbolical number 666, the numerical value of which is represented by the Hebrew letters which spell that title). In spite of their obscure presentation, many events of the author's time can be detected in the mystical scenes and figures here described.

The strange idioms in which this Book abounds show that, though the author wrote in Greek, he thought in Hebrew.

THE REVELATION OF JOHN.

I.—Introduction.

THIS is the Revelation of Jesus Christ, which God gave to 1 1
him to make known to his servants—a revelation of *what must*
shortly *take place*. He sent and revealed it by his angel to
John, his servant, who testified to God's Message and to the 2
testimony about Jesus Christ, omitting nothing of what he saw.
Happy is the reader, and happy are those who listen to the 3
words of this prophecy, and lay to heart what is here written;
for The Time is near.

II.—Messages to the Seven Churches.

From John, to the seven Churches which are in Roman Asia. 4
May you receive blessing and peace from *him who is* and
was and will be, and from the seven Spirits that are before
his throne, and from Jesus Christ—*the faithful Witness*, the 5
First of the Dead *to be born again*, and the *Ruler of all earthly*
Kings. To him who loves us and *freed* us *from* our
sins by shedding his blood—aye, and he made us a *Kingdom* 6
of *Priests for God*, his Father—to him, I say, be ascribed glory
and dominion for ever. Amen.
He is coming among the clouds! Every eye *shall see* him, even 7
the men who *pierced* him; *and all the nations of the earth shall*
wail for fear of him. So shall it be. Amen.

'*I am* Alpha and Omega,' says the *Lord*, *the God who is* and 8
was and will be, *the Almighty*.

I, John, who am your Brother, and who share with you in 9
the suffering and kingship and endurance of Jesus, found my-
self on the island called Patmos, for the sake of God's Message

1 *Dan.* 2. 28. 4 *Exod.* 3. 14; *Isa.* 41. 4; *Ps.* 89. 37, 27; 130. 8; *Isa.* 40. 2.
6 *Exod.* 19. 6. 7 *Dan.* 7. 13; *Zech.* 12. 10—14. 8 *Exod.* 3. 14; *Isa.* 41. 4;
Amos 4. 13 (Septuagint).

and the testimony about Jesus. I found myself in a trance on 10
the Lord's Day, and I heard behind me a great voice, like the
blast of a trumpet. It said—'Write what you see in a book 11
and send it to the seven Churches at Ephesus, Smyrna,
Pergamus, Thyateira, Sardis, Philadelphia, and Laodicaea.'

I turned to see what voice it was that was speaking to 12
me, and when I turned, I saw seven gold lamps, and in the 13
middle of the lamps one *like a son of man, in a robe reaching to his feet, and with* a band *of gold* across his breast. *The hair of his* 14
head was as white as wool, as white as snow; his eyes were like flaming *fire; and his feet were like brass,* as bright as when the metal 15
has been smelted in a furnace. *His voice was like the sound of many streams,* in his right hand he held seven stars, from his 16
mouth came a sharp two-edged sword, while his face shone
like *the sun when at its height.* On seeing him, I fell at his 17
feet as if I were dead. He laid his hand on me and said—

'*Do not be afraid. I am before all and after all,* the Ever-
living. I died, and I am alive for ever and ever. And I hold 18
the keys of the Grave and of the Place of the Dead. Therefore 19
write of what you have seen and of what is happening now and
of *what will take place hereafter;* write of the *mystic meaning* of the 20
seven stars which you saw in my right hand, and write of the
seven gold lamps. The seven stars are the Angels of the
seven Churches, while the seven lamps are the seven Churches
themselves.

To the Angel of the Church at Ephesus write this :— 1

"These are the words of him who holds the seven stars in
his right hand, and walks among the seven gold lamps:—I know 2
your life, your toil and endurance, and I know that you cannot
tolerate evil-doers. I know, too, how you tested those who
declare that they are Apostles, when they are not, and how
you discovered that they were impostors. You show that you 3
possess endurance; you have undergone much for my Cause,
and you have never grown weary. But I have this against 4
you—you have abandoned your first love. Therefore recollect 5
from what you have fallen, and repent, and live the life you
did before. If you do not, you will see me coming, and I shall
remove your Lamp from its place—unless, indeed, you repent.
But this is in your favour—You hate the life lived by the 6
Nikolaïtans, and I also hate it. Let those who have ears 7
listen to what the Spirit is saying to the Churches. As
for those who conquer—to them I will give the right *to eat the fruit of the Tree of Life,* which stands *in the Paradise of God.*"

13 *Dan.* 7. 13; *Ezek.* 1. 26; 8. 2; 9. 2, 3 (Septuagint), 11 (Septuagint); *Dan.* 10. 5 (Chaldaean). 14 *Dan.* 7. 9. 14—15 *Dan.* 10. 6. 15 *Ezek.* 1. 24; 43. 2 (Hebrew). 16 *Judges* 5. 31. 17 *Dan.* 10. 12, 19; *Isa.* 44. 6 (Hebrew); 48. 12 (Hebrew). 19 *Isa.* 48. 6; *Dan.* 2. 29 (Chaldaean). 20 *Dan.* 2. 20. 7 *Gen.* 2. 9; 3. 22; *Ezek.* 31. 8.

To the Angel of the Church at Smyrna write this :— 8

"These are the words of *him who is before all and after all,* who died, but is restored to life :—I know your troubles and 9
your poverty. Yet you are rich ! I know, too, the slanders proceeding from those who declare that they are Jews, when they are not, but are a Congregation ruled by Satan. Do not 10
be afraid of what you are going to suffer. The Devil is going to throw some of you into prison, so that *you may be tempted,* and may undergo suffering *for ten days.* Be faithful even to death, and I will give you as your crown the gift of Life. Let 11
those who have ears listen to what the Spirit is saying to the Churches. Those who conquer shall suffer no hurt from the Second Death."

To the Angel of the Church at Pergamos write this :— 12

"These are the words of him who holds the sharp two-edged sword :—I know where you dwell. It is where the Throne of 13
Satan is. And yet you hold to my Cause, and you did not disown my Faith even in the days of Antipas, who was my faithful witness, and who was put to death among you where Satan dwells. Yet I have a few things against you—You have among 14
you men who hold to the Teaching *of Balaam* who taught Balak to put temptations in the way *of the Israelites, so that they should eat idol-offerings and commit licentious acts.* Again, you 15
have also among you men who hold in the same way to the Teaching of the Nikolaïtans. Therefore repent. If you do 16
not, you will soon see me coming, and I will contend with such men with words that will cut like a sword. Let those 17
who have ears listen to what the Spirit is saying to the Churches. As for those who conquer—*to them* I *will give* a share of the mystic *manna,* and I will give them white stones ; and on each stone there will be inscribed *a new name,* which no one knows except the man who receives it."

To the Angel of the Church at Thyatira write this :— 18

"These are the words of the Son of God, *whose eyes are like* flaming *fire,* and *whose feet are like brass:*—I know your life, your 19
love, faith, service, and endurance ; and I know that your life of late has been better than it was at first. Yet I have this 20
against you—You tolerate the woman Jezebel, who declares that she is a Prophetess, and so misleads my servants by her teaching, till *they commit licentious acts and eat idol-offerings.* I 21
gave her time in which to repent, but she is determined not to turn from her licentiousness. Therefore I am laying her upon 22

8 *Isa.* 44. 6 (Hebrew); 48. 12 (Hebrew). 10 *Dan.* 1. 12, 14. 14 *Num.* 31. 16; 25. 1, 2. 17 *Ps.* 78. 24; *Isa.* 62. 2; 65, 15. 18 *Dan.* 10. 6. 20 *Num.* 25. 1, 2.

a bed of sickness, and I am laying great trouble upon those who are unfaithful with her—unless, indeed, they repent and abandon a life like hers. I will also put her children to death; 23
and all the Churches shall learn that I am he who *looks into the hearts and souls of men;* and *I will give* you *each what* your *lives deserve.* But I say to the rest of you at Thyatira—all, I 24
mean, who do not accept such teaching, the men who did not learn 'the secrets of Satan,' as people call them—I am not laying on you any further burden; only hold fast to what you 25
have received, until I come to you. As for those who 26
conquer and are careful to live the life that I require to the end—*to them I will give* authority over *the heathen,* and *they* 27
shall rule them with an iron rod, grinding them down like pieces of earthenware—this is what I myself have received from my 28, 2
Father—and I will give them the Morning Star. Let those who have ears listen to what the Spirit is saying to the Churches."

To the Angel of the Church at Sardis write this:— 1

"These are the words of him who has the seven spirits of God and the seven stars:—I know your life, and that men say of you that you are living, though you are dead. Be on the alert, 2
and strengthen what still survives, though it was once all but dead; for I have not found your life perfect in the eyes of my God. Therefore recollect what you have received and were 3
taught, and lay it to heart and repent. Unless you are on the alert, I shall come like a thief, and you will not know at what hour I am coming to you. Yet there are some few among you 4
at Sardis who did not soil their robes; they shall walk with me, robed in white, for they are worthy to do so.
Those who conquer shall be clothed, as I have said, in white 5
robes, and I will not *strike* their names *out of the Book of Life;* but I will own them before my Father, and before his angels.
Let those who have ears listen to what the Spirit is 6
saying to the Churches."

To the Angel of the Church in Philadelphia write this:— 7

"These are the words of him who is holy and true, who holds *the Key of David, who opens and no one shall close, and closes and no one can open:*—I know your life (see, I have set a door 8
open before you which no one is able to close), I know that, though the strength you have is little, you kept my teaching in mind, and did not disown my Cause. Listen, I give some of 9
the Congregation of Satan, who are the men who declare that they are Jews when they are not, but are lying——I will make them *come and bow down at your feet,* and they shall learn that *I loved you.* You kept in mind my teaching as to endur- 10

23 *Jer.* 17. 10; *Ps.* 7. 9; 62. 12. 26—27 *Ps.* 2. 8, 9. 5 *Exod.* 32. 33; *Ps.* 69. 28.
7 *Isa.* 22. 22. 9 *Isa.* 45. 14; 49. 23; 60. 14 (Hebrew); 66. 23; 43. 4.

ance, and therefore I will keep you in mind in the hour of trial
that is coming upon the whole world, the hour that will test
all who are living upon earth. I am coming soon. Hold to 11
what you have received, so that no one may take your crown.
As for those who conquer—I will make them pillars 12
in the Temple of my God; and they will not leave it again; and
I will write on them the name of my God and the *name of the
City* of my God, the New Jerusalem, which is coming down out
of Heaven from my God, and I will also write on each of
them my *new name.* Let those who have ears listen 13
to what the Spirit has to say to the Churches."

To the Angel of the Church at Laodicaea write this :— 14

"These are the words of the Stedfast One, the true and
faithful Witness, the One *through whom* God *began to create:*—I 15
know your life; I know that you are neither cold nor hot. I
wish you were either cold or hot! As it is, because you are 16
lukewarm, neither hot nor cold, I am ready to spit you out of
my mouth. You say 'I am rich and *have grown rich*, and I 17
want for nothing,' and you do not know that you are wretched,
miserable, poor, blind, naked! Therefore I counsel you to 18
buy from me gold that has been refined by fire, that you may
grow rich; and white robes, that you may be clothed and
your shameful nakedness may be hidden; and ointment for
your eyes, that you may see. *I rebuke* and *I discipline all whom* 19
I love. Therefore be in earnest and repent. I am 20
standing at your door and am knocking! If any one hears my
voice and opens the door, I will go in to visit him, and will
feast with him, and he shall feast with me. As for
those who conquer—to them I will give the right to sit beside 21
me on my throne, just as, when I conquered, I took my
seat beside my Father on his throne. Let those who 22
have ears listen to what the Spirit has to say to the Churches."'

III.—The Vision of the Seven Seals.

In the vision that I saw after this there was an open door 1
in the heavens, and the first voice which I heard was like the
blast of a *trumpet* speaking to me. It said—'*Come up* here
and I will show you *what must take place.*' Immediately after 2
this I found myself in a trance. There stood a throne in
Heaven, and *on the throne* some one was *seated.* He who was 3
seated upon it was in appearance like a jasper and a sardius;
and *round the throne* there was a *rainbow* of the colour of an
emerald. There were also round the throne twenty-four 4

12 *Ezek.* 48. 35; *Isa.* 62 2; 65. 15. 14 *Ps.* 89. 37; *Prov.* 8. 22. 17 *Hos.* 12. 8.
19 *Prov.* 3. 12 (Septuagint). 1 *Exod.* 19. 16, 24; *Dan.* 2. 29. 2 *Isa.* 6. 1; *Ps.* 47. 8.
3 *Ezek.* 1. 26—28.

other thrones, and on these I saw twenty-four Senators sitting, dressed in white robes; and on their heads they had crowns of gold. Out from the throne *come flashes of* 5
lightning, cries, and *peals of thunder!* There were seven torches burning in front of it, which are the seven spirits of God; also in front of the throne was what seemed 6
to be a sea of glass, *resembling crystal, while within the space before the throne* and *round the throne* I saw *four Creatures full of eyes* in front and behind. *The first* looked like *a lion, the second* 7
like *a calf, the third* had a *face like a man's,* and *the fourth* looked like an *eagle* on the wing. These four Creatures have *each of* 8
them six wings, and *all round,* and within, they are *full of eyes;* and day and night they never cease to say—

'*Holy, holy, holy is the Lord, our God, the Almighty,* who was and *is* and will be.'

Whenever these Creatures give praise and honour and 9
thanks to him who is *seated on the throne, him who lives for ever* and ever, the twenty-four Senators will prostrate them- 10
selves before him who is *seated on the throne,* and worship *him who lives for ever* and ever, and throw their crowns down before the throne, saying—

> 'Worthy art thou, our Lord and God, to receive all 11
> praise, honour, and power, for thou didst create all things, and to thy will they owe their existence and their creation.'

Then I saw on the right of him who was *seated on the throne* 1
a book, with writing inside and out, and *sealed* with seven seals; and I saw a mighty angel who was crying aloud—'Is 2
there no one worthy to open the book and break the seals that are upon it?' But no one either in Heaven or on earth or 3
under the earth was able to open the book or look at it. At 4
this I wept for a long time, because no one could be found who was worthy to open the book or look at it. But one 5
of the Senators said to me—'Do not weep. The *Lion* has conquered—the Lion of the tribe of *Judah, the Scion* of David—and he therefore can open the book with its seven seals.'

Then, in the space between the throne and the four 6
Creatures, I saw, standing in the centre of the Senators, *a Lamb,* which looked as if it had been *killed.* It had seven horns and *seven eyes.* (These eyes are the seven Spirits of God, and they are sent *into all the world.*) The Lamb came 7
forward; and he has taken the book from the right hand *of*

5 *Ezek.* 1. 13; *Exod.* 19. 16 (Hebrew and Septuagint). 6 *Ezek.* 1. 5, 18, 22, 26; 10. 1; *Isa.* 6. 1—2. 7 *Ezek.* 1. 10; 10. 14. 8 *Isa.* 6. 2, 3; *Ezek.* 1. 18; 10. 12; *Amos* 4. 13 (Septuagint); *Exod.* 3. 14; *Isa.* 41. 4. 9—10 *Isa.* 6. 1; *Ps.* 47. 8; *Dan* 4. 34; 6. 25; 12. 7. 1 *Isa.* 6. 1; *Ps.* 47. 8; *Ezek.* 2. 9—10; *Isa.* 29. 11. 5 *Gen.* 49. 9; *Isa.* 11. 10. 6 *Isa.* 53. 7; *Zech.* 4. 10. 7 *Isa.* 6. 1; *Ps.* 47. 8.

him who was seated on the throne. Then, when he 8
had taken the book, the four Creatures and the twenty-four Senators prostrated themselves before the Lamb, each of them holding a harp and gold bowls full of *incense.* (These are *the prayers* of Christ's People.) And they *sing a* 9
new song—

> 'Thou art worthy to take the book and break the seals that are upon it, for thou wast killed, and with thy blood thou didst buy for God men of every tribe, language, people, and nation, and didst make them *for* our *God a* 10
> *Kingdom* of *Priests*, and they are reigning on the earth.'

Then in my vision I heard the voices of many angels round 11
the throne, and of the Creatures, and of the Senators. In number they were *ten thousand times ten thousand and thousands of thousands*, and they cried aloud— 12

> 'Worthy is the *Lamb* that was *killed* to receive all power, wealth, wisdom, might, honour, praise, and blessing.'

Then I heard every created thing in the air and on the earth 13
and under the earth and on the sea, and all that they contain, crying—

> '*To him who is seated upon the throne* and to the Lamb be ascribed all blessing, honour, praise, and dominion for ever and ever.'

Then the four Creatures said 'Amen,' and the Senators 14
prostrated themselves and worshipped.

Next I watched while the Lamb broke one of the seven 1
seals, and I heard one of the four Creatures crying with a voice like thunder—'Come.' And in my vision I saw *a white* 2
horse. Its rider held a bow, and he was given a crown, and he went out conquering and to conquer.

When the Lamb broke the second seal, I heard the second 3
Creature crying—'Come.' Then there went out another horse, 4
a red horse, and to its rider was given the power to deprive the earth of peace, so that men should kill one another; and he was given a great sword.

When the Lamb broke the third seal, I heard the third 5
Creature crying—'Come.' And in my vision I saw *a black* 6
horse. Its rider held scales in his hand. And I heard what seemed to be a voice, coming from among the four Creatures,

8 *Ps.* 141. 2. 9 *Ps.* 144. 9. 10 *Exod.* 19. 6. 11 *Dan.* 7. 10. 12 *Isa.* 53. 7. 13 *Isa.* 6. 1; *Ps.* 47. 8. 2—5 *Zech.* 1. 8; 6. 2—3, 6.

crying—'Half a peck of wheat for a shilling, and three half-pecks of barley for a shilling! But do not injure the oil and the wine.'

When the Lamb broke the fourth seal, I heard the voice 7
of the fourth Creature crying—'Come.' And in my vision I 8
saw a cream-coloured horse. His rider's name was *Death*, and the Lord of *the Place of Death* rode behind him. Power was given them over the fourth part of the earth, so that they might *destroy with sword and famine and death, and* by means of *wild beasts.*

When the Lamb opened the fifth seal, I saw under the altar 9
the souls of those who had been killed for the sake of God's Message and the testimony which they had borne. They 10
cried aloud—'*How long* will it be, *O Sovereign Lord*, holy and true, before thou wilt *pass sentence* and *avenge* our *blood upon all who are living on earth?*' Then each of them was given a white 11
garment, and they were told to rest a little while longer, till the number of their fellow-servants and of their Brothers who were about to be put to death, just as they had been, should be complete.

I watched while the Lamb broke the sixth seal, and then 12
there was a great earthquake. *The sun* became as black as sackcloth, *and the moon*, which was at its full, like *blood. The stars* 13
of *the heavens fell* to the earth, *just as* when *a fig-tree*, shaken by a strong wind, drops its unripe fruit. *The heavens* disappeared 14
like a scroll when it is rolled up, and every mountain and island was removed from its place. *Then all the kings of the earth, the* 15
princes, the generals, the rich, the powerful, and every one, whether slave or free man, *hid themselves in the caves and under the rocks* of the mountains; *and they said to the mountains and* 16
the rocks—'*Fall upon us*, and *hide us* from the eyes of him who is *seated on the throne*, and from the judgement of the Lamb, for 17
their great Day for *Judgement* is come, *and who can stand* to meet it?'

What I next saw was four angels standing *on the four* 1
corners of the earth and restraining *the four winds* of the earth, to prevent any wind from blowing over the earth, or over the sea, or against any tree. Then, in the east, I saw 2
another angel ascending. He held the seal of the Living God, and he cried aloud to the four angels, to whom there had been given power to injure the earth and the sea—'Do not 3
injure the earth, or the sea, or the trees, until we have *stamped* with this *seal* the servants of our God *upon their foreheads.*' I heard, too, the number of those who were 4

8 *Hos.* 13. 14; *Ezek.* 33. 27; 14. 21; 5. 12; 29. 5; 34. 28. 10 *Zech.* 1. 12; *Deut.* 32. 43; 2 *Kings* 9. 7; *Hos.* 4. 1. 12 *Joel* 2. 31. 13—14 *Isa.* 34. 4; 13. 10. 15 *Ps.* 48. 4 (Septuagint); 2. 2; *Isa.* 24. 21; 34. 12; *Jer.* 4. 29; *Isa.* 2. 10. 16 *Hos.* 10. 8; *Isa* 6. 1; *Ps.* 47. 8. 17 *Joel* 2. 11; *Zeph.* 1. 14—15, 18; *Mal.* 3. 2, 1 *Ezek.* 7. 2; 37. 9; *Zech.* 6. 5. 3 *Ezek.* 9. 4.

stamped with the seal. It was one hundred and forty-four thousand; and they were from every tribe of the Israelites.

From the tribe of Judah twelve thousand were stamped, 5
from the tribe of Reuben twelve thousand,
from the tribe of Gad twelve thousand,
from the tribe of Asher twelve thousand, 6
from the tribe of Napthali twelve thousand,
from the tribe of Manasseh twelve thousand,
from the tribe of Simeon twelve thousand, 7
from the tribe of Levi twelve thousand,
from the tribe of Issachar twelve thousand,
from the tribe of Zebulon twelve thousand, 8
from the tribe of Joseph twelve thousand,
from the tribe of Benjamin twelve thousand were stamped.

Next in my vision I saw a vast throng, too great for any 9
one to count. It was composed of men of every nation and of all tribes, peoples, and languages. They stood in front of the throne and in front of the Lamb, robed in white, and holding palm branches in their hands. And they are crying 10
aloud—

'To our God *seated on his throne* and to the Lamb is our Salvation due.'

Round the throne, the Senators, and the four Creatures, were 11
standing all the angels, and they prostrated themselves on their faces in front of the throne and worshipped God, saying— 12

'Amen. Blessing, praise, wisdom, thanksgiving, honour, power, and might be ascribed to our God for ever and ever. Amen.'

Then one of the Senators, addressing me, said 'Who are 13
these robed in white? and from where did they come?'
'My Lord,' I replied, 'you know.' 14
'These,' he said, 'are they who have come through the Great Persecution; they *washed their robes* white *in the blood* of the Lamb. And therefore it is that they are before the throne 15
of God, and are serving him day and night in his Temple; and he who is *seated on the throne* will shelter and protect them. *Never again will they be hungry, never again thirsty, nor will the* 16
sun smite upon them, nor any *scorching heat;* for the Lamb that 17
stands in the front of the throne will be their *shepherd*, and *will lead them* to *life-giving springs of water; and God will wipe away all tears from* their *eyes.*'

10 *Isa.* 6. 1; *Ps.* 47. 8. 14 *Dan.* 12. 1; *Gen.* 49. 11. 15 *Isa.* 6. 1; *Ps.* 47. 8. 16—17 *Isa.* 49. 10. 17 *Ezek.* 34. 23; *Jer.* 2. 13; *Isa.* 25. 8; *Jer.* 31. 16.

As soon as the Lamb had broken the seventh seal, for about half-an-hour there was silence in Heaven. 1

IV.—The Vision of the Seven Trumpet-Blasts.

Then I saw the seven angels who stand before God, and seven trumpets were given to them. 2

Next, another angel came and *stood at the altar* with a gold censer in his hand; and a great quantity of *incense* was given to him, to mingle with *the prayers* of all Christ's People upon the gold altar before the throne. The smoke *of the incense* ascended, with *the prayers* of Christ's People, from the hand of the angel before God. Then the angel took *the censer* and *filled* it with *fire from the altar* and threw it down upon the earth; and there followed *peals of thunder, cries, flashes of lightning,* and an earthquake. 3 4 5

Then the seven angels holding the seven trumpets prepared to blow their blasts. 6

The first blew; and *there came hail and fire* mixed with *blood,* and it fell *upon the earth.* A third part of the earth was burnt up, and a third of the trees, and every blade of grass. 7

Then the second angel blew; and *what appeared to be a* great *mountain, all on fire,* was hurled into the sea. A third of the sea *became blood,* and a third part of all created things that are in the sea—that is of all living things—died, and a third of the ships was destroyed. 8 9

Then the third angel blew; and *there fell from the heavens a* great *star,* burning like a torch. It fell upon a third of the rivers and upon the springs. (The star is called 'Wormwood.') A third of the water became bitter as wormwood, and so bitter was the water that many died from drinking it. 10 11

Then the fourth angel blew; and a third of the sun and a third of the moon and a third of the stars were blasted, so that a third of them was eclipsed, and for a third part of the day there was no light, and at night it was the same. 12

In my vision I heard an eagle flying in mid-heaven and crying loudly—'There will be woe, woe, woe for all who live on the earth, at the blasts of the trumpets of the three other angels who are about to blow.' 13

Then the fifth angel blew; and I saw a Star that had fallen upon the earth from the heavens, and to him was given the key of the bottomless pit. He opened the bottomless pit, *and* from the pit *rose a smoke like the smoke of a* great *furnace. The sun* and the air *grew dark* because of the smoke from the pit. 1 2

3 *Amos* 9. 1. 3—4 *Ps.* 141. 2. 5 *Lev.* 16. 12; *Exod.* 19. 16 (Hebrew and Septuagint). 7 *Exod.* 9. 24; *Ezek.* 38. 22; *Joel.* 2. 30 8 *Jer,* 51. 25; *Exod.* 7. 19. 10 *Isa.* 14. 12, 2 *Gen.* 19. 28 (Hebrew); *Exod.* 19. 18; *Joel* 2. 29.

Out of the smoke *locusts* descended *upon the earth*, and they 3
received the same power as that possessed by scorpions. They 4
were told not to injure *the grass*, or *any plant*, or *any tree*,
but only the people without God's *seal on their foreheads*. Yet 5
they were not allowed to kill them, but it was ordered that those
people should be tortured for five months. The torture to be
inflicted upon them was like that inflicted by a scorpion when
it stings any one. In those days men *will seek Death* and *will* 6
not find it; they will long to die, but Death flees from them.
In shape the locusts were *like horses* equipped *for battle*. On 7
their heads there were what appeared to be crowns that
shone like gold, their faces resembled human faces, and 8
they had hair like a woman's, *their teeth* were *like lion's teeth*,
and they had what appeared to be iron breastplates, while the 9
noise of their wings was *like the noise of chariots* drawn by
many horses, *galloping into battle*. They have tails like a 10
scorpion's, and stings, and in their tails lies the power that they
have for five months of injuring people. They have as their 11
king the Angel of the bottomless pit, whose name in Hebrew
is 'Abaddon,' while in Greek his name is 'Apollyon' (the
Destroyer).

The first Woe has passed; and still there are two Woes to 12
follow!

Then the sixth angel blew; and I heard a voice proceeding 13
from the corners of the gold altar that stood before God. It 14
spoke to the sixth angel—the angel with the trumpet—and
said 'Set free the four angels that are in chains at *the great*
river Euphrates.' Then the four angels that were held in 15
readiness for that hour and day and month and year were set
free, to destroy a third of mankind. In number the mounted 16
men were ten thousand times ten thousand, twice told—I
heard their number. And this is what the horses and their 17
riders appeared to be like in my vision. They had breast-
plates of fire, blood-red and sulphurous, and the heads of the
horses were like lions' heads, while out of their mouths there
issue fire, smoke, and sulphur. Through these three Curses a 18
third of mankind died—because of the fire, the smoke, and
the sulphur that issued from their mouths; for the power of 19
the horses lies in their mouths and in their tails. Their tails
are like snakes, with heads, and it is with them that they do
injury. But all who remained of mankind, who had not died 20
through these Curses, did not repent and turn away from
what their own hands had made; and so they would not abandon
the worship of *evil spirits*, and *of idols made of gold or silver or*
brass or stone or wood, which can *neither see, hear, or walk;* and 21

3—4 *Exod.* 10. 12, 15. 4 *Ezek.* 9. 4. 6 *Job* 3. 21. *Joel* 2. 4, 5. 8 *Joel* 1. 6.
9 *Joel* 2. 5. 14 *Gen.* 15. 18; *Deut.* 1. 7; *Josh.* 1. 4. 20 *Isa.* 17. 8; *Dan.* 5. 3, 23
(Septuagint); *Dan.* 5. 4, 23 (Chaldaean); *Deut.* 32. 17; *Ps.* 115. 7. 21 2 *Kings* 9. 22.

they did not repent of their murders, *their sorceries*, their *licentiousness*, or their thefts.

Then I saw another mighty angel, descending from 1
Heaven. His robe was a cloud; over his head was the rainbow; his face was like the sun, and his feet like pillars of fire;
in his hand he held a little book open. He set his right foot 2
on the sea, and his left on the land; and he cried with 3
a loud voice like the roaring of a lion. At his cry the seven peals of thunder spoke. Each had its own voice.
And when they spoke I was about to write; but I heard a 4
voice from Heaven say—'*Keep secret* what the seven peals of thunder said, and do not write it down.' Then the 5
angel, whom I had seen standing on the sea and on the land,
raised his right hand to the heavens, and swore by him who lives 6
for ever and ever, *who created the heavens and all that it contains, and the earth and all that it contains, and the sea and all that it contains*, that time should cease to be. Moreover at the time 7
when the seventh angel shall speak, when he is ready to blow his blast, then *the secret purposes of God* are at once fulfilled, of which God told the good news to *his servants, the Prophets.*

Then came the voice which I had heard from 8
Heaven. It spoke to me again, and said—'Go and take the book that is open in the hand of the angel that stands on the sea and on the land.' So I went to the angel and asked him 9
to give me *the little book*. 'Take it,' *he said*, '*and eat it.* It will be bitter to *your stomach*, but in *your mouth* it will be as sweet as honey.' I took *the little book* out of the angel's hand *and ate* 10
it, and while in my mouth it was like the sweetest honey; but when I had eaten it, it was bitter to my stomach. And I was 11
told—'You *must prophesy* again *about men of* many *peoples, nations, and languages, and about* many *kings*.'

Then I was given a measure like *a rod*, and a voice said to 1
me—'Go and measure the Temple of God, with the altar and the worshippers there. But omit the court outside the 2
Temple, and do not measure that, for it has been given up *to the heathen;* and the holy City will be *under their heel* for forty-two months. Then I will give permission to my Two Wit- 3
nesses, and for those twelve hundred and sixty days they will continue teaching, dressed in sackcloth.' These men are 4
represented by *the two olive trees* and the two *lamps* that *stand before the Lord of the earth*. When any one wishes to injure 5
them, *fire comes from* their *mouths* and *consumes* their *enemies;* and whoever wishes to injure them will, in this way, inevitably die. These men have the power to close the heavens, that *no* 6
rain may fall during the time that they are teaching; and they

[4] *Dan.* 8. 26; 12. 4. [5–6] *Dan.* 12. 7; *Gen.* 14. 19, 22; *Neh.* 9. 6; *Exod.* 20. 11; *Ps.* 146. 6. [7] *Amos* 3. 7 (Hebrew); *Dan.* 9. 6, 10; *Zech.* 1. 6. [9–10] *Ezek.* 3. 1—3. [11] *Jer.* 1. 10; 25. 30; *Dan.* 3. 4; 7. 14. [1] *Ezek.* 40. 3. [2] *Zech.* 12. 3 (Septuagint); *Isa.* 63. 18; *Ps.* 79. 1; *Dan.* 8. 10. [4] *Zech.* 4. 2—3, 11, 14. [5] 2 *Kings* 1. 10; 2 *Sam.* 22. 9; *Jer.* 5. 14; *Ps.* 97. 3. [6] 1 *Kings* 17. 1; *Exod.* 7. 17, 19; 1 *Sam.* 4. 8.

have power *to turn the streams into blood;* and *to smite* the land *with any Curse,* whenever they wish. As soon as they have completed their testimony, the *wild Beast* that *ascends from the bottomless pit will make war upon them* and *conquer* and kill them. 7
Their dead bodies will lie in the streets of the great City, which is mystically spoken of as '*Sodom*' and 'Egypt,' where their Master was crucified. Men of many peoples, tribes, languages, and nations look at their dead bodies for three days and a half, and do not allow them to be laid in a grave. 8 9
Those who live in that land rejoice over them and *are merry,* and they will send presents to one another, because these two Prophets brought torments upon those who lived in that land. After three days and a half *the life-giving breath* of God *entered these men, and they stood up upon their feet,* to the great terror of those who were watching them. 10 11
The two men heard a loud voice from Heaven which said—'Come up here,' and they went up *to Heaven* in the cloud, while their enemies watched them. 12
At that very time a *great earthquake* occurred. A tenth part of the city *fell,* and seven thousand people were killed by the earthquake. Those who escaped were much terrified, and praised *the God of Heaven.* 13
The second Woe has passed; and there is a third Woe soon to follow! 14
Then the seventh angel blew; and loud voices were heard in Heaven saying— 15

> '*The Kingdom* of the World has become the Kingdom *of* our *Lord and of his Christ,* and he *will reign for ever and ever.*'

At this the twenty-four Senators, who were seated on their thrones before God, prostrated themselves on their faces and worshipped Him, saying— 16 17

> 'We thank thee, *O Lord our God, the Almighty, who art* and wast, that thou didst exercise thy great power and didst *reign.* The *heathen were enraged,* and thy *Judgement* fell upon them; the time came for the dead to be judged, and for thee to give the reward to *thy servants the Prophets,* and to the People of Christ, and to *those that reverence* thee—*the high and the low* alike—and to destroy those who are destroying the earth.' 18

Then the Temple of God in Heaven was opened, and *the Ark containing* his *Covenant* was seen *in* his *Temple;* and there followed *flashes of lightning, cries, peals of thunder,* an earthquake, and *a great storm* of *hail.* 19

7 *Dan.* 7. 3, 7—8 (Septuagint), 21. 8 *Isa.* 1. 10. 10—11 *Ps.* 105. 38. 11 *Ezek.* 37. 5, 10. 12 2 *Kings* 2. 11. 13 *Ezek.* 38. 19—20; *Dan.* 2. 19 (Chaldaean). 15 *Obad.* 21; *Ps.* 22. 28; *Exod.* 15. 18; *Ps.* 10. 16; *Dan.* 2. 44; 7. 14; *Ps.* 2. 2. 17 *Amos* 4. 13 (Septuagint); *Exod.* 3. 14; *Isa.* 41. 4. 17—18 *Ps.* 99. 1. 18 *Ps.* 2. 1 (Hebrew), 5; 46. 6 (Hebrew); 115. 13; *Amos* 3. 7; *Dan.* 9. 6, 10; *Zech.* 1. 6. 19 1 *Kings* 8. 1, 6; 2 *Chron.* 5. 7; *Exod.* 19. 15 (Hebrew and Septuagint); *Exod.* 9. 24.

V.—A Vision of Seven Symbolical Figures.

Then a great portent was seen in the heavens—a woman 1
whose robe was the sun, and who had the moon under her
feet and on her head a crown of twelve stars. She was with 2
child; and *she is crying out in the pain and agony of childbirth.*
Another portent also was seen in the heavens. There was a 3
great fiery Dragon, with seven heads and *ten horns*, and on his
heads were seven royal crowns. His tail draws after it a third 4
of *the stars in the heavens, and it hurled* them *down on the earth.*
The Dragon is standing in front of the woman who is about to
give birth to the child, so that he may devour it as soon as it is
born. The woman *gave birth to* a son, *a male child*, who is to 5
rule all the *heathen with an iron rod.* Her child was at once
caught up to God upon his throne; while the woman fled into 6
the desert, where there is a place prepared for her by God, to
be tended there for twelve hundred and sixty days.

Then fighting took place in the heavens. *Michael* and his 7
angels *fought* with the Dragon. But though the Dragon, with
his angels, fought, he could not prevail; and there was no 8
place left for them any longer in the heavens. Then the great 9
Dragon, *the* primeval *Serpent*, known as the '*Devil*' and
'*Satan*,' who deceives all the world, was hurled down to the
earth, and his angels were hurled down with him. And I 10
heard a loud voice in Heaven which said—

> 'Now has begun the day of the Salvation, Power, and
> Dominion of our God, and the Rule of his Christ; for the
> Accuser of our Brothers has been hurled down, he who has
> been accusing them before our God day and night. Their 11
> victory was due to the sacrifice of the Lamb, and to the
> Message to which they bore their testimony. Their love of
> life did not make them shrink from death. Therefore, *be* 12
> *glad, O Heaven*, and all who live in Heaven! Alas for the
> earth and for the sea, for the Devil has gone down to you
> in great anger, knowing that he has but little time.'

When the Dragon saw that he was hurled down to the earth, 13
he pursued the woman who had given birth to the male
child. But the woman was given the two wings of a great 14
eagle, so that she might fly to her place in the desert, where
she is being tended for *one year, and for two years, and for half a*
year, in safety from the Serpent. Then the Serpent poured 15
water from its mouth after the woman, like a river, so that it
might sweep her away. But Earth came to her help, and 16
opened her mouth and drank up the river which the Dragon had
poured out of its mouth. On this the Dragon was enraged at 17

[2] *Isa.* 66. 6—7. [3] *Dan.* 7. 7. [4] *Dan.* 8. 10. [5] *Isa.* 66. 7; *Ps.* 2. 8—9.
[7] *Dan.* 10. 13—20. [9] *Gen.* 3. 1; *Zech.* 3. 1—2 (Hebrew and Septuagint).
[12] *Isa.* 44. 23; 49. 13. [14] *Dan.* 7. 25; 12. 7.

the woman, and went to fight with the rest of her offspring—
those who lay to heart the commands of God and bear their
testimony to Jesus ; and he took his stand on the sea-shore.

Then I saw *rising out of the sea a wild Beast* with *ten horns* 1 **13**
and seven heads. On its horns were ten royal crowns, and
on its heads blasphemous names. The *Beast* that I saw was *like* 2
a leopard ; but its feet were *like a bear's*, and its mouth *like*
the mouth of *a lion.* The Dragon gave it his power and his throne,
and a wide-spread dominion. One of its heads seemed to me 3
to have been mortally wounded, but its deadly wound had been
healed. The whole earth followed the Beast, wondering; and 4
men worshipped the Dragon, because he had given his dominion
to the Beast ; while, as they worshipped the Beast, they said—
'Who can compare with the Beast ? and who can fight with
it ?' The Beast was given *a mouth that spoke proudly* and 5
blasphemously, and it was empowered *to work its will* for forty-
two months. It only opened its mouth to blaspheme God, to 6
blaspheme God himself and his Tabernacle—that is all who
dwell in his Tabernacle in Heaven. It had been permitted 7
to fight with Christ's People and to conquer them, and it had
received power over men of every tribe, people, language and
nation. All who are living on earth will worship it—all 8
those *whose* names have not been *written* from the foundation
of the world *in the Lamb's Book of Life*, the *Lamb* that has been
killed. Let those who have ears listen. *Whoever is* 9, 10
destined *for captivity* goes *into captivity. Whoever* shall kill *with*
the sword shall *with the sword* inevitably be killed. Now
is the time for Christ's People to display patience and faith.

Then I saw, rising out of the earth, another wild Beast. It 11
had two horns like those of a lamb, and its voice was like a
dragon's. It exercises all the authority of the first Beast 12
under its very eyes ; and it makes the earth and all who are
living on it worship that first Beast, whose mortal wound was
healed. It performs great marvels, even causing fire to fall from 13
the heavens to the earth, before men's eyes ; and in consequence 14
of the marvels which it was allowed to perform under the eyes
of the Beast, it is able to deceive all who are living on earth.
It orders those who live on earth to make a statue in honour of
the Beast, who, despite the wound from the sword, yet lived. It 15
was permitted to breathe life into the image of the Beast, so as
to enable the image of the Beast to speak ; and it was also
permitted to cause *all who refused to worship the image* of the
Beast to be put to death. High and low, rich and poor, free 16
men and slaves—it causes a brand to be put on the right hand
or upon the forehead of every one of them, with the result 17
that no one is able to buy or sell except those that bear this
brand—either the name of the Beast or the number indicated

[1] *Dan.* 7. 3, 7. [2] *Dan.* 7. 4—6, 8. [5] *Dan.* 8. 12, 24. [7] *Dan.* 7. 8 (Septuagint), 21.
[8] *Dan.* 12. 1 ; *Ps.* 69. 28 ; *Isa.* 53. 7. [10] *Jer.* 15. 2. [15] *Dan.* 3. 5—6.

by the letters of his name. Here is an opportunity to show discernment. Let the intelligent reader work out the number of the Beast, for the number forms a man's name. Its number is six hundred and sixty-six. 18

Then in my vision I saw the Lamb standing on Mount Zion. With him were one hundred and forty-four thousand men with his name and the name of his Father written *on* their *foreheads*. And I heard a sound from Heaven, *like the sound of many waters*, and like the sound of a loud peal of thunder; the sound that I heard was like the music of harpers playing on their harps. *They are singing* what seems to be *a new song*, before the throne, and before the four Creatures and the Senators. No one was able to learn that song except the hundred and forty-four thousand who had been redeemed from earth. These are the men who never defiled themselves in their intercourse with women; they are as pure as virgins. These are the men who follow the Lamb wherever he goes. They were redeemed as the first-fruits of mankind for God and for the Lamb. *No lie was ever heard upon their lips.* They are beyond reach of blame. 1 2 3 4 5

Then I saw another angel, flying in mid-heaven. He had the Good News of eternal blessings to announce to those that dwell on earth—to men of every nation, tribe, language and people; and he cried aloud—'Reverence God, and give him praise (for the hour of his Judgement has come) and worship *him who made the heaven and the earth and the sea* and all springs of water.' 6 7

Then a second angel followed, crying—'*She has fallen! She has fallen—Great Babylon,* who *has made all the heathen drink the* maddening *wine* of *her* licentiousness!' 8

Then a third angel followed them, crying aloud—'Whoever worships the Beast and its image and receives its brand on his forehead or upon his hand, that man *shall drink the* maddening *wine* of God that has been *poured unmixed* into *his cup of Judgement;* and he shall be tortured with *fire and sulphur* before the eyes of the holy angels and before the eyes of the Lamb. *The smoke* of their torture-fires *rises for ever* and ever, and they have no rest either *day or night*—those who worship the Beast and its image, and all who are branded with its name.' Now is the time for Christ's People to display endurance—those who lay to heart the commands of God and the Faith of Jesus. 9 10 11 12

Then I heard a voice from Heaven saying 'Write this—"From this hour happy are the dead who die in union with the Lord." "Yes," answers the Spirit, "for then they will rest from their toil. Their good deeds go with them."' 13

1 *Ezek.* 9. 4. 2 *Ezek.* 1. 24; 43. 2 (Hebrew); *Dan.* 10. 6. 3 *Ps.* 144. 9. 5 *Isa.* 53. 9; *Zeph.* 3. 13. 7 *Exod.* 20. 11; *Ps.* 146. 6. 8 *Isa.* 21. 9; *Dan.* 4. 30; *Jer.* 51. 7—8. 10 *Isa.* 51. 17; *Ps.* 75. 8; *Gen.* 19. 24; *Ezek.* 38. 22. 11 *Isa.* 34. 10.

Then *in my vision I saw* a white cloud, and *on* the *cloud* there 14
was sitting one *like a son of man.* On his head he had a gold
crown, and in his hand a sharp sickle.

Then another angel came out from the Temple, crying aloud 15
to him who was sitting on the cloud—'*Strike with* your *sickle*
and reap, *for reaping time is here;* the Harvest of Earth is
ready.' He who was sitting on the cloud brought his sickle 16
down upon the earth, and the Harvest of Earth was reaped.

Then another angel came out of the Temple in Heaven; he, 17
too, had a sharp sickle.

Then another angel came out of the altar; he had power 18
over fire, and he called aloud to the angel that had the sharp
sickle—'*Strike with* your sharp *sickle,* and gather the bunches
from the Vine of Earth, for its grapes are ripe.' The angel 19
brought his sickle down on the earth and gathered the fruit of
the Vine of Earth, and threw it into the wine-press of God's
wrath—that great wine-press. The *grapes were trodden in the* 20
press outside the city; and blood came out of the press, rising
as high as the bridles of the horses for a distance of two
hundred miles.

VI.—The Vision of the Seven Curses.

Then I saw another portent in the heavens—a great and 1 **15**
marvellous one—seven angels with the *seven* last *Curses;* for
with the infliction of them the wrath of God is spent.

Next I saw what appeared to be a sea of glass mixed with 2
fire; and, standing by this sea of glass, with the harps of God
in their hands, I saw those who had come victorious out of the
conflict with the Beast and its image and the number that
formed its name. *They are singing the song of Moses, the Ser-* 3
vant of God, and the song of the Lamb—

> '*Great* and *marvellous are thy deeds, O Lord, our God, the*
> *Almighty. Right and true are* thy *ways, Eternal King. Who* 4
> *will not reverence* and *praise thy name, O Lord?* Thou alone
> art *holy! All nations will come and worship before thee,* for
> thy judgements have become manifest.'

What I next saw was that the inmost shrine of *the Tabernacle* 5
of Revelation in Heaven was opened, and out of it came the 6
seven angels with the *seven Curses.* They were *adorned with*
precious stones, pure and bright, and had bands of gold round
their breasts. One of the four Creatures gave the seven angels 7
seven bowls made of gold, full of the wrath of God who lives for
ever and ever. *The Temple was filled with the smoke* from *the Glory* 8

14 *Dan.* 7. 13; 10. 16. 15—20 *Joel* 3. 13. 1 *Lev.* 26. 21. 3 *Exod.* 15. 1; *Josh.* 14. 7; *Ps.* 111. 2; *Exod.* 34. 10; *Ps.* 139. 14; *Amos* 4. 13 (Septuagint); *Deut.* 32. 4; *Jer.* 10. 10 (Hebrew). 4 *Jer.* 10. 7 (Hebrew); *Ps.* 86. 9; *Mal.* 1. 11; *Deut.* 32. 4; *Ps.* 145. 17. 5 *Exod.* 40. 34. 6 *Lev.* 26. 21; *Ezek.* 28. 13. 8 *Isa.* 6. 4; *Exod.* 40. 34—35; *Lev.* 26, 21.

and Majesty of God; *and no one could enter* the Temple until the *seven Curses* inflicted by the seven angels were at an end.

Then I heard a loud *voice, which came from the Temple,* 1 16
speaking to the seven angels—'Go and *empty* the seven bowls *of the wrath* of God *upon the earth.*'

The first angel went and emptied his bowl upon the earth; 2
and it turned to loathsome and *painful sores upon all those* who bore the brand of the Beast and who worshipped its image.

Then the second angel emptied his bowl upon the sea; *and* 3
it turned to blood like the *blood* of a corpse, and every living thing *died—everything in* the sea.

Then the third angel emptied his bowl upon *the rivers* and 4
springs of water; *and it turned to blood.* Next I heard 5
the Angel of the Waters saying—'*Thou art just, thou who art* and who wast, the *Holy* One, in inflicting this judgement; for 6
men *shed* the *blood* of Christ's People and of the Prophets, and thou hast given *them blood to drink.* They have had their deserts.' And I heard the response from the altar—'Yes, 7
O Lord, our God, the Almighty, true and *just are thy judgements.*'

Then the fourth angel emptied his bowl upon the sun; and 8
it was permitted to scorch men with fire; and men were 9
scorched by the intense heat. They maligned the name of God who controlled these Curses, but they did not repent and give him praise.

Then the fifth angel emptied his bowl upon the throne of the 10
Beast; and *darkness fell upon* its Kingdom. Men gnawed their tongues for pain, and maligned the *God of Heaven,* because of 11
their pains and because of their sores, but they did not repent of what they had done.

Then the sixth angel emptied his bowl upon *the great river* 12
Euphrates; and *the water* in the river *was dried up,* so that the road for the Kings *of the East* might be made ready.

Next I saw three wicked spirits, like *frogs,* come from the 13
mouth of the Dragon and from the mouth of the Beast and from the mouth of the pretended Prophet. They are evil 14
spirits who perform marvels, and who go to kings all over the world, to collect them for the battle on the Great Day of *Almighty God.* ('I am coming like a thief! says a 15
voice. 'Happy will those be who are on the watch and keep their clothing under their eye, so that they will not have to walk about unclothed and let men see their nakedness.')

Then the spirits collected the kings at the place 16
called in Hebrew *Har-Magedon.*

[1] *Isa.* 66. 6; *Ps.* 69. 24; *Jer.* 10. 25; *Zeph.* 3. 8. [2] *Exod.* 9. 9—10; *Deut.* 28. 35. [3] *Exod.* 7. 20 (Hebrew), 21. [4] *Ps.* 78. 44; *Exod.* 7. 20 (Hebrew). [5] *Ps.* 119. 137; *Exod.* 3. 14; *Isa.* 41. 4; *Deut.* 32. 4; *Ps.* 145. 17. [6] *Ps.* 79. 3; *Isa.* 49. 26. [7] *Amos* 4. 13 (Septuagint); *Ps.* 19. 9; 119, 137. [10] *Exod.* 10. 22. [11] *Dan.* 2. 19 (Chaldaean). [12] *Isa.* 44. 27; *Jer.* 50. 38 (Hebrew); *Gen.* 15. 18; *Deut.* 1. 7; *Josh.* 1. 4; *Isa.* 41. 2, 25. [13] *Exod.* 8. 3. [14] *Amos* 4. 13 (Septuagint). [16] *Zech.* 12. 11 (Hebrew).

Next the seventh Angel emptied his bowl upon the air. 17
(A loud *voice* came *from* the throne in *the Temple;* it
said 'All is over.') There followed *flashes of lightning,* 18
cries, and *peals of thunder;* and there was a great earthquake.
Such an earthquake *had not occurred from the time when* man
began to be upon earth—none so great. The great City was 19
torn in three, and the cities of the nations fell; nor did God
forget to give to *Great Babylon his* fiercely *maddening wine-cup.*
Every island vanished, and the mountains disappeared. 20
Great hailstones, as much as a pound in weight, are falling upon 21
men from the heavens. And men maligned God because of
the Curse of the hail, for it was a *very terrible Curse.*

VII.—The Doom of the Christ's Enemies.

Then one of the seven angels with the seven bowls came and 1 17
spoke to me. 'Come here,' he said, 'and I will show you the
sentence passed upon that Great Prostitute who is seated *at the*
meeting of many waters, and with whom all the kings of the earth 2
had licentious intercourse; while all who are living *on earth*
were drunk with the wine of her licentiousness.' Then he bore 3
me away in a trance to a lonely place, and I saw a woman
seated upon a scarlet *Beast,* covered with blasphemous names;
it had seven heads and *ten horns.* The woman was dressed in 4
purple and scarlet, and was glittering with gold ornaments,
precious stones, and pearls. In her hand she held *a gold cup,*
full of idolatrous abominations and the filthy fruits of her
licentiousness; while on her forehead there was written this 5
mystic name—'GREAT BABYLON, MOTHER OF PROSTITUTES
AND OF ALL IDOLATROUS ABOMINATIONS UPON EARTH.' And I 6
saw the woman drunk with the blood of Christ's People and
with the blood of the martyrs for Jesus. When I saw
her, I was amazed beyond measure; and the angel said to 7
me—'Why were you amazed? I will tell you the mystic
meaning of the vision of this woman, and of the Beast with the
seven heads and ten horns that carries her. *The Beast* 8
that you saw was, but is not; it is about *to rise out of the*
bottomless pit and is on its way to destruction. Those who are
living on earth will be amazed—those *whose* names have not
been *written in the Book of Life* from the foundation of the
world—when they see that the Beast was, but is not, and yet
will come.' Here is an opportunity for the intelligent 9
reader to show discernment. The seven heads are the seven
mountains upon which the woman is seated. They are also 10
seven kings, of whom five fell and one remains, while one is not

17 *Isa.* 66. 6. 18 *Exod.* 19. 16 (Hebrew and Septuagint); *Dan.* 12. 1.
19 *Dan.* 4. 30; *Isa.* 51. 17; *Jer.* 25. 15. 21 *Exod.* 9. 24. 1—2 *Jer.* 51. 13
(Hebrew), 7. 2 *Isa.* 23, 17 (Hebrew). 3 *Dan.* 7. 7. 4 *Jer.* 51. 7. 5 *Dan* 4. 30,
§ *Lam.* 7. 3; 12. 1; *Ps.* 69. 28.

yet come. When he comes, he must stay for a little while. So 11
must the Beast that was, but is not. He counts as an eighth
king, although he is one of the seven, and is on his way to
destruction. *The ten horns* that you saw *are ten kings*, who have 12
not yet received their kingdoms, but for an hour they receive
the authority of kings, in conjunction with the Beast. These 13
kings are of one mind in surrendering their power and
authority to the Beast. They will fight with the Lamb, but the 14
Lamb will conquer them, for *he is Lord of lords and King of
kings*, and those who are on his side, who have received the
Call and are chosen and faithful, will share his victory.
Then the angel said to me—'*The waters* that you saw, where 15
the Prostitute is seated, are throngs of people and men of all
nations and languages. The ten horns that you saw, and the 16
Beast—they will all hate the Prostitute, and cause her to
become deserted and strip her bare; they will eat her very
flesh and destroy her with fire. For God put it into their 17
minds to carry out his purpose, in carrying out their common
purpose and surrendering their kingdoms to the Beast, until
God's decrees should be executed. As for the woman whom 18
you saw, she is the great city that is Empress over all *the kings
of the earth*.'

After this I saw another angel, descending from Heaven. 1 **18**
He was entrusted with great authority, and the earth was
illuminated by his splendour. With a mighty voice he cried 2
out—'*She has fallen! She has fallen—Great Babylon!* She has
become an *abode of foul spirits*, a stronghold of every wicked
spirit, a stronghold of every foul and hateful bird. For *after* 3
drinking the maddening *wine of her* licentiousness, *all the nations
have fallen; while all the kings of the earth have had licentious
intercourse with her*, and the merchants of the earth have grown
rich as the result of her excess of luxury.' Then I heard 4
another voice from Heaven—'*Come out of her, my People*, so
that you may not participate in her sins and suffer from the
Curses inflicted on her. For *her* sins *are heaped up to the* 5
heavens, and God has not forgotten her misdeeds. *Pay her* 6
back with the treatment with which she has treated you; repay
twice over *what her actions deserve;* in the cup which she
mixed for you, mix for her as much again; inflict on her tor- 7
ture and misery to equal her self-glorification and her luxury.
*In her heart she says 'I sit here a queen; no widow am I; I shall
never know misery.'* Therefore *in one day* shall these Curses 8
befall her—death, misery, and famine, and she shall be utterly
destroyed by fire. For *mighty* is the *Lord* God who *condemned*
her. *All the kings of the earth who had licentious intercourse with* 9

12 *Dan.* 7. 24. 14 *Deut.* 10. 17; *Dan.* 2. 47. 15 *Jer.* 51. 13 (Hebrew). 18 *Ps.* 2. 2; 89. 27. 2 *Isa.* 21. 9; *Dan.* 4. 30; *Jer.* 9. 11; *Isa.* 13. 21; 34. 14. 3 *Jer.* 51. 7; 25. 16, 27; *Isa.* 23. 17. 4—5 *Jer.* 51. 6, 9, 45. 6 *Ps.* 137. 8; *Jer.* 50. 29. 7—8 *Isa.* 47. 7—9. 8 *Jer.* 50. 34. 9 *Ezek.* 26. 16—17; 27. 30, 33; *Ps.* 48. 4 (Septuagint); *Ezek.* 27. 35; *Isa.* 23. 17.

her and shared her luxury will weep and lament over her, when they see the smoke from the burning city, while they stand at a distance, horrified at her torture, and cry—'Alas! Alas! *Great* City! *O mighty City of Babylon!* In a single hour your judgement fell. And all the *merchants* of the earth *weep and wail* over her, because no one buys their goods any longer—their gold, silver, precious stones, pearls, fine linen, purple robes, silk, scarlet cloth, their many scented woods, their many ivory caskets, their many chests of choicest wood, or brass, or iron, or marble, their cinnamon, spice, incense, perfumes, frankincense, wine, oil, fine flour, wheat, cattle, sheep, or their horses, chariots, and slaves, or the *bodies and souls of men.* The fruits that your soul craved are no longer within your reach, and all dainties and luxuries are lost to you, never to be found again.' The merchants who sold these things, and grew rich by her, will stand at a distance *weeping and wailing*, horrified at her torture—'Alas! Alas!' they cry, 'Great City! O City dressed in fine linen and purple and scarlet cloth! O City adorned with gold ornaments, and precious stones, and pearls! In a single hour your vast wealth vanished.' Every *ship's captain* and all who sail to any port, *sailors, and all who* get their living from *the sea, stood* at a distance, and seeing the smoke from the burning city, cried—'*What* city *can compare* with the Great City?' *They threw dust on their heads, and wept and wailed.* 'Alas! Alas! Great City!' they cried. '*All* who have *ships on the sea* grew rich *through* her *magnificence.*' In a single hour *it has vanished.*' *Rejoice* over her, *O Heaven*, and People of Christ, and Apostles, and Prophets, *for* God *has avenged* you on her.

Then a mighty angel took up *a stone* like a great millstone, *and threw it into* the sea. '*So*,' *he cried*, 'shall *Babylon, the Great* City, be violently overthrown, *never more to be seen. No more* shall the *music* of harpers, *minstrels*, fluteplayers, or trumpeters *be heard* in *you*; no more shall any worker, skilled in any art, be found in you; no more shall *the sound of the mill* be heard in you; no more shall *the light of a lamp* shine in you; no more shall *the voices of bridegroom and bride* be heard in you. Your *merchants* were *the great men of the earth*, for all the nations were deceived by *your magical charms.* Yes, and in her was to be found the blood of the Prophets and of Christ's People, and of *all who have been put to death* upon *earth.*'

After all this, I heard what seemed to be loud voices from a great throng in Heaven, which said—

[10] *Dan.* 4. 30; *Ezek.* 26. 17. [11] *Ezek.* 27. 36, 31. [13] *Ezek.* 27. 13. [15] *Ezek.* 27. 36, 31. [17] *Ezek.* 27. 28—29. [18] *Ezek.* 27. 32. [19] *Ezek.* 27. 30—31, 36, 33. 9; 26. 19. [20] *Deut.* 32. 43. [21] *Jer.* 51. 63—64; *Ezek.* 26. 21; *Dan.* 4. 30. [22] *Ezek.* 26. 13. [22—23] *Jer.* 25. 10 (Hebrew). [23] *Isa.* 23. 8; 47. 9. [24] *Jer.* 51. 49. † *Ps.* 104. 35.

'*Praise the Lord!* To our God belong Salvation, Glory,
and Power, for *true* and *just are his judgements.* For he 2
passed judgement on the great Prostitute who was corrupting the earth by her licentiousness, and he *took vengeance upon* her *for the blood of* his *servants.*'

Again the voices cried—'*Praise the Lord!*' *And the smoke* 3
from her ruins rises for ever and ever. Then the twenty-four 4
Senators and the four Creatures prostrated themselves and worshipped God who was *seated upon the throne.* 'Amen,' they cried, '*Praise the Lord!*'; while from the throne there 5
came a voice which said—

'*Praise* our God *all you who serve* him,
You who reverence him, both high and low.'

Then I heard *what seemed like the voices of a* great *throng,* 6
and *like the sound of many waters,* and like the sound of loud peals of thunder, all saying—

'*Praise the Lord! The Lord is King,* our *God, the*
Almighty. Let us rejoice and exult; and we will pay him 7
honour, for the hour for the Marriage of the Lamb has come, and his Wife has made herself ready. She has 8
been permitted to dress herself in fine linen, clean and glistening, and the linen is the good deeds of Christ's People.'

Then a voice said to me 'Write this—"Happy are those who 9
have been invited to the wedding-feast of the Lamb." These words of God,' said the voice, 'are true.' I prostrated 10
myself at his feet to worship him, but he said to me—'Do not do that; I am your fellow-servant, and the fellow-servant of your Brothers who bear their testimony to Jesus. Worship God. For to bear testimony to Jesus demands the inspiration of a Prophet.'

I next saw that Heaven lay open. There appears a white 11
horse; its rider is called 'Faithful' and 'True'; *with justice he*
judges and makes war. *His eyes* are flaming *fires;* on his head 12
he wears many royal crowns, and upon him is written a name, which no one knows but himself; he is dressed in a robe that 13
has been sprinkled with blood; and he is called 'The Word of God.' The armies of Heaven followed him, mounted on 14
white horses and clothed in fine linen, white and clean. *From* 15
his *mouth* comes a sharp sword, with which to *smite* the nations; and he *will rule them with an iron rod.* He *treads the grapes in the press* of the fiercely maddening wine *of Almighty*

2 *Ps.* 19. 9; 119. 137; *Deut.* 32. 43; 2 *Kings* 9. 7. 3 *Isa.* 34. 10. 3—4 *Ps.* 104. 35. 4 *Isa.* 6. 1; *Ps.* 47 8. 5 *Ps.* 134. 1; 135. 1; 22. 23; 115. 13. 6 *Dan.* 10. 6; *Ezek* 1. 24; 43. 2 (Hebrew); *Ps.* 101. 35; 93. 1; 99. 1; *Amos* 4 13 (Septuagint). 6—7 *Ps.* 97. 1. 11 *Ezek.* 1. 1; *Ps.* 96. 13. 12 *Dan.* 10. 6. 15 *Isa.* 11. 4; *Ps.* 2. 8—9; *Joel* 3. 13; *Amos* 4. 13 (Septuagint).

God; and on his robe and on his thigh he has this name written—'KING OF KINGS AND LORD OF LORDS.' 16

Then I saw an angel standing on the sun. He cried aloud *to all the birds that fly* in mid-heaven—'*Gather together, and come to the* great feast of God, to *eat the flesh of kings,* commanders, and *mighty men,* and the flesh of *horses* and their riders, and the flesh alike of free men and slaves, and of high and low.' 17 18

Then I saw the Beast and all the *kings of the earth* and their armies, all *gathered together* to fight with him who sat on the horse and with his army. The Beast was captured, and with him was taken the false Prophet, who performed the marvels before the eyes of the Beast, with which he deceived those who had received the brand of the Beast and those who worshipped his image. They were thrown alive, both of them, into the fiery lake *of burning sulphur.* The rest were killed by the sword which came out of the mouth of him who sat upon the horse; and *all the birds fed upon* their *flesh.* 19 20 21

Then I saw an angel coming down from Heaven, with the key of the bottomless pit and a great chain in his hand. He seized the Dragon, *the* primeval *Serpent* (that is the *Devil* or *Satan*), and bound him in chains for a thousand years. He flung him into the bottomless pit and locked the door of it, and set his seal upon it, to prevent his deceiving the nations any more, until the thousand years were ended. After that he must be set free for a little while. 20 1 2 3

Then *I saw some thrones,* and to those who took their seats on them *authority to act as judges was entrusted.* And I saw the souls of those who had been beheaded on account of the testimony about Jesus and on account of God's Message, since they had refused to worship the Beast or its image, and had not received the brand upon their foreheads and upon their hands. They were restored to life, and they reigned with the Christ for a thousand years. (The rest of the dead were not restored to life till the thousand years were ended.) This is the First Resurrection. Happy and holy will be those who share in that First Resurrection. The second Death has no power over them; no, they will be *priests of God* and the Christ, and they will reign with him for the thousand years. 4 5 6

When the thousand years are ended, Satan will be set free from his prison, and he will come out to deceive the heathen nations that live in *the four corners of the earth,* such as *Gog and Magog.* He will come to gather them together for battle; and their number will be as great as the sand on the sea-shore. They went up *over the breadth of the whole land,* and surrounded 7 8 9

16 *Deut.* 10. 17; *Dan.* 2. 47. 17—18 *Ezek.* 39. 17—18, 20. 19 *Ps.* 2. 2. 20 *Gen.* 19. 24; *Isa.* 30. 33; *Ezek.* 38. 22. 21 *Ezek.* 39. 17—18, 20. 2 *Gen.* 3. 1; *Zech.* 3. 1—2 (Septuagint and Hebrew). 4 *Dan.* 7. 9—10, 22. 6 *Isa.* 61. 6. 8 *Ezek.* 7. 2; 38. 2. 9 *Hab.* 1. 6; *Jer.* 11. 15; 12. 7; 2 *Kings* 1. 10.

the camp of Christ's People and the city *that they love. Then fire fell from the heavens and consumed* them; and the Devil, 10
their deceiver, was hurled into the lake of *fire and sulphur*,
where the Beast and the false Prophet already were, and they
will be tortured day and night for ever and ever.

Then *I saw a* great white *throne*, and him who was *seated* on 11
it. *The earth* and the *heavens fled from his presence; no place was left for them.* Next I saw the dead, high and low alike, 12
standing before the throne; *and some books were opened.* Then
another *book* was opened, the *Book of Life;* and the dead were
judged, *according to their actions*, by what was written in the
books. The sea gave up the dead that were in it, and Death 13
and the Lord of the Place of Death gave up their dead; and
they were all judged in turn *according to their actions.* Then 14
Death and the Lord of the Place of Death were hurled into the
lake of fire. This is the Second Death—the lake of fire; and 15
all whose names *were not found* to have been *written in the Book of Life* were hurled into the lake of fire.

VIII.—The New Creation.

Then I saw *new heavens and a new earth.* The former 1
heavens and the former earth had passed away; and the sea
has ceased to be. And I saw *the Holy City*, New *Jerusalem*, de- 2
scending out of Heaven from God, *like a bride adorned* and ready
for her husband. Then I heard a loud voice from the throne, 3
which said—'*See! the Tabernacle* of God is set up among men.
God *will dwell among them, and they will be his Peoples*, and God
himself *will be among them, and he will wipe all tears from* their 4
eyes. There will be no more death, nor will there be any more
grief or *crying* or pain. *The old order* has passed away.' Then 5
he who was seated on the throne said—'*See, I make* everything
new! Write this,' he added, 'for these words may be relied
on and are true.' Then he said to me—'They are fulfilled. I 6
am both Alpha and Omega, at once the beginning and the end.
To the thirsty I will give a draught from the spring *of the Water of Life, freely.* Those who conquer will enter into possession of 7
these things, and *I will be their God, and they shall be my sons.*
But as for cowards, unbelievers, the degraded, murderers, the 8
impure, sorcerers, idolaters and all liars—their place will be in
the *burning* lake of *fire and sulphur.* That is the Second Death.'
Then one of the seven angels who had the seven bowls, and 9
were laden with the *seven* last *Curses*, came and spoke to me.

10 *Gen.* 19. 24; *Ezek.* 38. 22. 11 *Isa.* 6. 1; *Dan.* 7. 9; *Ps.* 114. 7, 3; *Dan.* 2. 35 (Chaldaean). 12 *Dan.* 7. 10; *Ps.* 69. 28. 12—13 *Ps.* 28. 4; 62. 12; *Jer.* 17. 10. 15 *Dan.* 12. 1; *Ps.* 69. 28. 1 *Isa.* 65. 17; 66. 22. 2 *Isa.* 52. 1; 61. 10. 3 *Ezek.* 37. 27; *Zech.* 2. 10—11; *Isa.* 8. 8. 4 *Isa.* 25. 8; *Jer.* 31. 16; *Isa.* 65. 19, 17. 5 *Isa.* 6. 1; *Ps.* 47. 8; *Isa.* 43. 19. 6 *Isa.* 55. 1; *Zech.* 14. 8. 7 2 *Sam.* 7. 14; *Ps.* 89. 26. 8 *Gen.* 19. 24; *Isa.* 30. 33; *Ezek.* 38. 22. 9 *Lev.* 26. 21.

'Come here,' he said, 'and I will show you the Bride, the Wife of the Lamb.' *He carried me* away in a trance *on to a* 10
great *high mountain*, and showed me *Jerusalem, the Holy City*, descending out of Heaven from God, filled with *the glory of* 11
God. Its brilliance was like that of some very precious stone, like a jasper, transparent as crystal. It had a great high wall, 12
in which were twelve *gates;* and at these gates there were twelve angels, and there were *names* inscribed on the gates, the names *of the* twelve *tribes of the Israelites. There were three* 13
gates on the east, three on the north, three on the south, and three on the west. The wall of the City had twelve foundation 14
stones, on which were the twelve names of the twelve Apostles of the Lamb.

The angel who was speaking to me had *as a measure a* gold 15
rod, with which to measure the City and its gates and wall. The City is *square;* the length and breadth are the same. 16
The angel measured with his rod; it was twelve hundred miles; its length, breadth, and height are equal. *Then he* 17
measured the wall; it was two hundred and eighty-eight feet, as men measure, that is as the angel measured. The material *of* 18
the wall of the City was *jasper*, and the City was built of pure gold, which shone like clear glass. *The foundations* of the 19
wall of the City were ornamented with every kind of *precious stone.* The first foundation stone was a jasper; the second a sapphire; the third a chalcedony; the fourth an emerald; the fifth a sardonyx; the sixth a car- 20
nelian; the seventh a chrysolite; the eighth a beryl; the ninth a topaz; the tenth a chrysoprase; the eleventh a hyacinth; and the twelfth an amethyst. The twelve 21
gates were made of twelve pearls, each gate of one pearl. The street of the City was of pure gold, transparent as glass. I did not see any Temple in the City, for *the* 22
Lord, our God, the Almighty, and the Lamb are its Temple. The City has no need of *the sun or the moon* to *shine* upon it, for 23
the glory of God had illuminated it, and the Lamb is its lamp. *The nations walk by the light* of it; *and the kings of the earth bring* 24
their glory into it. Its *gates will never be shut in the day*, and 25
there will be no *night* there. And there *will be brought* into 26
it *the glory* and honour *of the nations. Never shall any un-* 27
hallowed thing enter it, nor those who act dishonourably or falsely, but only *those whose names have been written in the* Lamb's
Book of Life. Then the angel showed me *a river of the water* 1 **22**
of Life, as clear as crystal, issuing from the throne of God and the Lamb, *in the middle* of the street of the City. *On each side of* 2

10 *Ezek.* 40. 1—2; *Isa.* 52. 1. 11 *Isa.* 58. 8; 60. 1—2, 19. 12—13 *Ezek.* 48. 31—34 (Hebrew). 15—17 *Ezek.* 40. 3, 5. 16 *Ezek.* 43. 16. 18—19 *Isa.* 54. 11—12. 22 *Amos* 4. 13 (Septuagint). 23—26 *Isa.* 60. 1—3, 6, 10—11, 13, 19. 24 *Ps.* 89. 27. 27 *Isa.* 52. 1; *Dan.* 12. 1; *Ps.* 69. 28. 1 *Zech.* 14. 8. 1—2 *Gen.* 2. 9—10; 3. 22; *Ezek.* 47. 1, 7, 12.

the river was a Tree of Life which bore twelve crops of fruit, producing *one crop each month; the leaves* of the tree *served as a cure* for the nations. *Every thing that is accursed will* 3
cease to be. The throne of God and of the Lamb will be within it, and his servants will worship him; *they will* 4
see his face, and his name will be on their foreheads. Night 5
will cease to be. They have no need of the light of a lamp, nor have they the *light of the sun;* for the *Lord God will be* their *light, and they will reign for ever and ever.*

IX.—Conclusion.

Then the angel said to me—'These words may be relied 6
upon and are true. The Lord, who is the God that inspires the Prophets, sent his angel to show his servants *what must take place before long;* and he added "*I am coming* soon." 7
Happy will those be who lay to heart the words of the prophecy contained in this book.'

It was I, John, who heard and saw these things; and when 8
I heard and saw them, I prostrated myself in worship at the feet of the angel that showed them to me. But he said to 9
me—'Do not do that; I am your fellow-servant, and the fellow-servant of your Brothers, the Prophets, and of all who lay to heart the words in this book. Worship God.'

Then the angel said to me—'Do not *keep secret* the words of 10
the prophecy contained in this *book.* The *time* for their fulfilment is close at hand. Let the wrong-doer continue to do 11
wrong; the filthy-minded man continue to be filthy; the upright man continue to act uprightly; and the holy-minded man continue to be holy.' ('*I am coming* soon,' says a 12
voice. 'I shall bring my *rewards with* me, *so as to give every one just what their actions* deserve. I am both Alpha and 13
Omega, I am before all and after all, both the beginning and the end.') 'Happy will those be who *wash* their *robes;* 14
then will they have the right to approach *the Tree of Life,* and to enter the City by the gates. Outside will be the filthy, the 15
sorcerers, the impure, the murderers, the idolaters, and all who love what is false and act upon it.'

'I, Jesus, sent my angel to bear testimony to you about these 16
things before the Churches. I am *the Scion* and the Offspring of David, the bright Star of the morning.'

'Come,' say the Spirit and the Bride; and let all who hear 17
say 'Come.' *Let those who are thirsting come;* let those who wish take the *Water of Life freely.*

3 *Zech.* 14. 11. 4 *Ps.* 17. 15. 5 *Isa.* 60. 19; *Dan.* 7. 18. 6 *Dan.* 2. 28. 7 *Isa.* 40. 10. 10 *Dan.* 12. 4. 12 *Isa.* 40. 10; *Ps.* 28. 4; 62. 12; *Jer.* 17. 10. 13 *Isa.* 44. 6 (Hebrew); 48. 12 (Hebrew). 14 *Gen.* 49. 11; 2. 9; 3. 22. 16 *Isa.* 11. 10. 17 *Isa.* 55. 1; *Zech.* 14. 8.

I say emphatically to all who hear *the words* of the prophecy 18
contained in this book—' If anyone *adds to it*, God will add *to his* troubles the Curses *that have been described in this book; and* if anyone *takes away any of* the words in the book 19
containing this prophecy, God will take away his share of *the Tree of Life*, and of the Holy City—as described in this book.'

He whose testimony this is says—' Assuredly I am coming 20
soon.' 'Amen, come, Lord Jesus.'

May the blessing of Jesus Christ, the Lord, be with his 21
People.

18—19 *Deut.* 4. 2; 12. 32; 29. 20. 19 *Gen.* 2. 9; 3. 22.

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